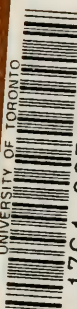


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No 69, p 105

TRACTS FOR THE TIMES.

SCRIPTURAL VIEWS OF HOLY BAPTISM.

CONTINUED.

— when I view my sins, mine eyes remove
More backward still, and to that water fly,
Which is above the heavens, whose spring and vert
Is in my dear Redeemer's pierced side.
O blessed streams! either ye do prevent
And stop our sins from growing thick and wide,
Or else give tears to drown them as they grow.

GEORGE HERBERT. HOLY BAPTISM.

HITHERTO, we have dwelt on the greatness of the privileges of Baptism: there is yet another, and a very awful view given in Holy Scripture, the danger of losing them. Though "not every deadly sin, willingly committed after Baptism, is sin against the HOLY GHOST, and unpardonable; and therefore the grant of repentance is not to be denied to such as fall into sin after Baptism," (Art. 16), still it appears that every deadly sin after Baptism is not only a step towards final impenitence, but weakens Baptismal grace, and tends to deprive the individual of the ordinary means of restoration. The solemn warning of St. Paul to the Hebrews, (who on account of their fiery trials were especially exposed to the danger of falling away) is by the universal voice of Christian antiquity applied to this case. "It is impossible," he says, (vi. 1. sqq.) as his ground for not "laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of Baptisms and of laying on of hands;" "it is impossible for those who have once been enlightened, and have tasted of the heavenly gift, and been made partakers of the HOLY GHOST, and have tasted the good word of

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"God, and the powers of the world to come, and yet have fallen away, to renew them again unto repentance." Some of this language is now become strange to us, and we might be perplexed to affix the precise meaning to the words "having been enlightened," and "to renew again;" and we should therefore attach the more value to the expositions of those who lived near the Apostle's time and spoke his language. These, however, all, without hesitation, explain "the being enlightened," of the light imparted to men's minds by the HOLY GHOST through Baptism; the "renewal" (as in Tit. iii. 5) of the renovation of our nature then bestowed.¹ Nor can any other ground be assigned, for the title "illumination" (*φωτισμός*) applied even in the second century² to Christian Baptism, than that they even then understood St. Paul (here and x. 32) to speak of "baptized persons" as "illuminated" (*φωτισθέντας*): the Syriac rendering "baptized," attests the interpretation of the Eastern Church at the same period. In both passages indeed there is a manifest reference to the commencement of the Christian course; here to the "elements of the doctrine of CHRIST," in c. x., to the resoluteness with which, in "the former days" they, "having been enlightened," (*i. e.* as soon as they were enlightened,) "sustained a great struggle of afflictions." The Fathers then, *i. e.* the whole which we know of the early Church, *uno ore*, explain this whole passage of the privileges of Christian Baptism, and of the impossibility of man's again conferring those privileges upon those who had once enjoyed them and had forfeited them: nay, they urge it as at once conclusive against the

¹ See Suicer vv. ἀνακαινίζω, ἀνακαινισις, ἀνακαινισμός, ἀναβάπτισις, ἀνασταυρόω, φωτισμός.

² By Justin Martyr Apolog. 2. Clemens Alex. ap Euseb. see below note E, and again Pædag. L. i. c. 6. "Baptized we are enlightened, enlightened we are adopted as sons, adopted we are perfected, perfected we are immortalized." "And Baptism," he says, "is called enlightening, because thereby we are admitted to gaze upon that holy and saving light." So the very ancient "Acta Theclæ," (see Grabe Spicileg. t. i. p. 91, 2.) St. Chrysostom, when enumerating the Scriptural names of Baptism (ad Illuminand. Catech. i. § 2. t. ii. p. 228. ed. Bened.) quotes these two passages in proof that it is called "enlightening" (*φώτισμα*).

repetition of Baptism¹. They restrain not, nor limit the mercies of God, that "he may peradventure give them repentance,—and "that they may awake out of the snare of the devil, who have "been taken alive by him at his will;" (2 Tim. ii. 25, 26) but they say that the Apostle here peremptorily decides that man has no means to restore such; for man it is impossible². "See," says St. Chrysostom³, "how awfully and forbiddingly he begins. "Impossible!" *i. e.* look not for what is not possible. He saith "not, it is not fitting, is not expedient, is not allowable, but—" is "impossible;" so that he at once casts them into desperation, if "they have but once been illuminated.—Is then repentance excluded? Not repentance, God forbid! but a renewal again by "Baptism: for he saith not 'impossible that they should be "renewed to repentance,' and there stops; but adds 'that they "should be renewed,' *i. e.* become new, 'by crucifying again:' "for to 'make men new' belongs only to Baptism; but the "office of Repentance is, when they have been made new, and "then become old through sins, to free them from this oldness, and make them new; *but it cannot bring them to that "former brightness: for then (in Baptism) the whole was grace.*" He then, (as do all the other Fathers) explains the words "crucify-

¹ "Almost all the antients," says G. I. Vossius, "prove from this passage that Baptism may not be repeated." Disp. 17. de Baptismo, § 9. Besides the Commentators, Chrysostom, Theodoret, Primasius, Sedulius, Haimo, Theophylact, Oecumenius, he quotes Ambrose de Pœnitentia L. 2. c. 2. Epiphanius Hæres. 59. Jerome c. Jovinian L. ii. Augustine Expos. inchoat. ad Rom. (t. iii. p. 2. p. 938), Cyrill. in Joann. L. v. c. 17. Damascenus de fide L. iv. c. 10. "Scripture," says St. Augustine (de fide et operibus § 17. t. vi. p. 174.) "abundantly and plainly testifies that all these things (those spoken of by the Apostle, Heb. vi. 1, 2.) belong to the very commencements of new-made Christians."

² "I might say also to him, who understands this passage of repentance, that those things which are impossible with men, are possible with God; and God is able, when He will, to remit to us, even those sins which we think cannot be forgiven. And so, what seems to us impossible to be obtained, is possible for God to give." Ambrose l. c.

³ Ad loc. Hom. 9. § 2. t. xii. p. 96. sqq. ed. Bened. cp. Hom. i. de S. Pentecoste t. ii. p. 467, Hom. x. (al. ix.) in Joann. t. viii. p. 60, Hom. ii. in Ephes. t. xi. p. 12., Hom. i. in Act. § 6.

“cifying the SON of GOD for themselves afresh” of a second Baptism, as the means of their restoration: it is impossible for them to renew themselves by repeating their Baptism, “since ‘this would be crucifying for themselves the SON of GOD afresh’¹:” (and this corresponds better with the original than our present version, “seeing they crucify to themselves the SON of GOD afresh,” inasmuch as the Apostle changes the tense, “it is impossible ‘having fallen away (*παραπεσόντας*) to renew them again, *crucifying* (i. e. by crucifying *ἀνασταυροῦντας*).” “For,” Chrysostom proceeds, “Baptism is the cross: for ‘our old man was ‘crucified with Him,’ Rom. vi. 6., and again, ‘we were conformed to the likeness of His death,’ (v. 5.), and again, ‘we have been buried with Him by Baptism into death’ (v. 4.) ‘As then CHRIST cannot be crucified again, (for this were to put ‘Him to an open shame,) so cannot a person be baptized again. ‘He then who baptizeth himself a second time, crucifies Him ‘again—for as Christ died on the cross, so we in Baptism, not ‘in the body, but to sin—by Baptism our old man was buried, ‘and our new man arose, which was conformed to the likeness ‘of His death. If then we must be baptized again, He must die ‘again. For Baptism is nothing else than the destroying of that ‘self that is buried, and raising that other. And he well says, ‘‘crucifying again for themselves,’ for he who does this, forgetful of the former benefit, and living carelessly, acts throughout as if there were another Baptism. And what means ‘having ‘tasted the heavenly gift’? it is the ‘forgiveness of sins.’ For ‘this grace belongeth to GOD only to impart; and this grace is ‘once only grace—he shews that here (in Baptism) there are ‘many gifts: hear, that you may understand: GOD has vouchsafed to thee, he saith, so great a remission; to thee who ‘satest in darkness, an enemy, opposer, alienated, hater of ‘GOD, lost—thou, being such an one, wert suddenly enlightened; ‘the SPIRIT, the heavenly gift, adoption, the kingdom of Heaven, ‘all other blessings, and mysteries unutterable, were vouchsafed to thee; and if, after this, thou art not the better—and

¹ Ambrose l. c. “In Baptism we crucify in us the Son of GOD.”

“ that when thou deservedst perdition, but obtainedst salvation
 “ and honour, as if thou hadst done excellently,—how couldst
 “ thou be baptized again? In two ways then he shows the
 “ thing to be impossible, and places the strongest last. First,
 “ that one upon whom so great things had been bestowed, and
 “ who treacherously abandoned what had been given him, is
 “ unworthy of being again renewed : secondly, that it is not
 “ possible that He should again be crucified : for this would be
 “ to put Him to an open shame. There is then no second
 “ Baptism, none. But if there is, there is a third also, and a
 “ fourth ; and the former Baptism is annulled by each successive
 “ one, and so on to infinity. And when he says, ‘ and having
 “ tasted the good word of God, and the powers of the world to
 “ come,’ he does not conceal this, (that there is no second Bap-
 “ tism) but almost expressly says it. For to live as Angels,—
 “ to stand in need of none of these earthly things,—to know
 “ that our adoption guaranteeth to us the enjoyment of future
 “ ages—to look to enter into that unapproachable sanctuary—
 “ this we learn (then) from the SPIRIT. But what are ‘ the powers
 “ of the world to come’ ? Life eternal, or an existence like the
 “ Angels : of these things we received the earnest through faith
 “ from the Spirit. Tell me then, hadst thou been brought into
 “ the royal palace, entrusted with all things therein, and then
 “ betrayed all, wouldst thou again be entrusted with them ?”

“ What then ?” he asks, “ is there according to the Apostle,
 “ no repentance ? There is repentance, but there is no second
 “ Baptism.” And he then describes the repentance whereby
 CHRIST might again be formed in us, a repentance,—far dif-
 ferent from the easy notions of many in modern times,—through
 “ condemnation of sin, confession, deep and abiding and abased
 “ humility, intense prayer, many tears by night and day, much
 “ almsgiving, abandonment of all anger, universal forgiveness,
 “ bearing all things meekly”—so that, beyond the ordinary
 Christian graces, he seems to think that one who after falling
 from Baptismal grace, should ever be restored, should not look
 upon himself as in the rank of those who had kept the white
 robe of Baptism undefiled, but should live continually the life of

Penitents. And this is not Chrysostom's opinion only, but that of the ancient Church, that one who shall have fallen grievously after Baptism, though he may "by God's grace arise again and amend his life," (Art. 16.) cannot be in the same condition, as if he had never so fallen. So also in Scripture. Two great branches of our Blessed SAVIOUR's office are set forth to us, His death and His intercession—His death, the merits of which are applied to us in Baptism, as containing the remission of all *past* sin, the death of the old man, the imparting of a new nature, the quickening and renewing our souls, the placing us in a state of salvation, as saith St. Paul—"God hath set forth CHRIST JESUS "to be a propitiation through faith in His blood, to declare His "righteousness for the remission of the sins that are past," the former sins¹ (*τῶν προγεγονότων ἁμαρτημάτων*) (Rom. iii. 25,) "the sins of the times of ignorance:" (Acts xvii. 30.) His intercession for sins into which through the infirmity of the flesh, though Christians, we may yet fall. "For these," St. John, who is manifestly speaking of the sins of true believers, saith, "we have an Advocate with the FATHER, JESUS CHRIST the righteous, and He "is the propitiation for our sins:" but we have no account in Scripture of any second remission, obliteration, extinction of all sin, such as is bestowed upon us by "the one Baptism for the "remission of sins." And that such was the view of the antient Church, appears the more from the very abuse which we find derived from it; that many, namely, delayed continually the

¹ Comp. 2 Pet. i. 9, "having fallen into a forgetfulness of the purification of his old sins" (*τῶν πάλαι αὐτοῦ ἁμαρτιῶν*). Œcumenius paraphrases, (comparing St. James i. 22.) "For such a man, having known that he was washed from a multitude of sins, in that he was cleansed by Holy Baptism, ought to have known, that having been cleansed he received holiness also, and so should watch always to preserve that holiness, without which no man shall see the Lord.' But he forgat it." Justin Martyr, Apol. i. § 61. p. 80. ed. St. Maur. "That we may not remain subject to slavery of the will and ignorance, but may have free choice and knowledge, and may in the water obtain remission of the sins, which we have before committed, (*ἀφείσως τε ἁμαρτιῶν ὑπὲρ ὧν προημάρτομεν τύχωμεν ἐν τῷ ὕδατι*) the name of God is named over him who wishes to be regenerated, and hath repented (*μετανοήσαντι*) for his misdeeds."

Sacrament of Baptism (much as persons now do the other Sacrament), because, after they should have received it, they should no more have such full remission. And this unholy frame of mind the Fathers endeavoured to correct, not by denying that they therein held truly, but by setting forth the uncertainty of life, (that so perchance persons who thus neglected Baptism might miss it altogether,) the unworthiness of such a frame of mind—which would desire merely to escape punishment, not to obtain reward or a Father's love,—the ungodliness of thus shrinking from labouring in God's vineyard; but they do not deny, nay they urge as a ground of very careful and wary walking, that the Baptismal purity, if once soiled, cannot be altogether restored: "for that there is no second regeneration¹" (*i. e.* no second Baptism,) "no re-formation, no restoration to our former state, yea, though we seek this most earnestly, with many groans and tears; whence there with difficulty (as I at least judge) comes over a certain healing process, which leaves a scar. For this healing does come over (and would that we could efface the scars also! since I too need much mercy), yet is it better to stand in need of no second purification, but to abide by the first, which is, I know, common to all and without toil—(common as the breath of heaven, and diffusion of light, and changes of the seasons, and contemplation of God's works,) and imparted with an equal portion of faith. For it is a fearful thing to bring upon ourselves a laborious for an easy cure; and having cast aside God's pitying grace, to indebt ourselves to chastisement, and set reformation against sin. For how great tears shall we bring before God, that we may equal the fountain of Baptism"? This, I am aware, will appear to many in these days a novel doctrine; to some it perhaps may even seem to trench upon the efficacy of our SAVIOUR'S Death: one should be much grieved to perplex any one on such a subject as this: yet better were some temporary perplexity, than that we

¹ Οὐκ οὐσης δευτέρας ἀναγεννήσεως, οὐδὲ ἀναπλάσεως, οὐδὲ εἰς τὸ ἀρχαῖον ἀποκαταστάσεως. St. Gregory of Nazianzum. Orat. 40, de S. Baptismo, t. i. p. 641. ed. Paris. add Cæsarius Arelat. Hom. xlii. quoted by Bp. Taylor, Effect of Repentance. Sect. 5. § 58.

should go on, teaching people to lean on those merits, in a way unauthorised by God. Since then assuredly we have no Scriptural authority for such views, it may be useful, in order to remove some of the prejudice which lies against a forgotten doctrine, to adduce some passages of other Fathers, men who loved and revered their SAVIOUR, who were engaged in defending the truth of the Gospel, and the first of whom was one of the greatest instruments whom God ever raised up for its pure and holy transmission. St. Athanasius¹ then says on this same passage: "The Apostle saith not 'it is impossible to repent;' but impossible on the ground of repentance to renew us. And these are very different. For he who repenteth, ceaseth indeed from sinning, but *retaineth the scars of his wounds*: but he who is baptized, puts off the old man, and is renewed, having been born again by the grace of the SPIRIT." St. Cyril of Jerusalem has the same metaphor and the same doctrine. In opposition to the heretics, who spoke of the body as of a mere outward garment, whose defilements affect not ourselves, he says², "As a wound which has made deep progress in the body, though it be healed, yet the scar remains, so sin also wounds the soul and body, and the marks of the scars remain in all: they are removed wholly from those only who receive the 'bath.' Former wounds then of soul and body God heals through Baptism, but as to the future let us keep ourselves with all diligence; that having preserved this garment of the body pure, we may not, by a little defilement and self-indulgence, or any other sin, forfeit everlasting salvation." And in like manner Epiphanius³, even when writing against the error of the Novatians, still insists, "In truth it is impossible to renew those who have been once renewed and have fallen away. For neither can CHRIST be born again that He may be crucified for us, nor may any one crucify again the SON of GOD, who is not again to be crucified, nor can any one receive a second Baptism, for there is one Baptism and one renewal. But immediately afterwards the

¹ Ep. 4. ad Serapion. § 13. t. ii. p. 705. ed. Bened.

² Cateches. 18. de Ecclesia Catholica, § 20.

³ Hæres. 59. § 2.

“ holy Apostle, healing the Church, and caring for its members, “ subjoins the cure of these things, saying ‘ I am persuaded better “ things,’ &c. (Heb. vi. 9.) You see how absolutely he declared “ that the renewal cannot take place a second time: but still “ did not exclude from salvation those who yet repented; but “ declared that they were yet allied to it, and had God as the “ helper of their good deeds, when they repented most thoroughly “ of their offences, and turned and forsook them.” And not in the case of gross sin only, but of the infirmities of good Christians, they held that the scar still remained, even towards the end of life; to be effaced only by continued repentance to the very last. “ I think,” says Basil¹, “ that those noble combatants of “ God, who have during their whole life wrestled thoroughly “ with the invisible enemies, after they have escaped all their “ persecutions, and are come to the end of life, are examined by “ the ruler of this world, that if they be found to have wounds “ from their contests, or any stain or mark of sin, they may be “ a while detained [in life]; but if they be found unwounded “ and unstained, as being invincible and free, they have their “ rest given them by CHRIST.”

The Fathers urge the difficulty of the cure of sin after Baptism, at the same time that they urge men to seek it: they set side by side the possibility and the pains of repentance: they urge against the Novatian heretic, that there is still “ mercy with God, that “ He may be feared:” they urge this truth against our own fears, and the insinuations of the evil one, who would suggest hard and desponding thoughts of God, in order to keep in his chain those more energetic spirits, who feel the greatness of their fall, and would undergo any pains whereby they might be restored: but the Antient Church consulted at the same time for that more relaxed and listless sort, (of whom the greater part of mankind consist) who would make the incurring of eternal damnation, the breaking of Covenant with God, the forfeiture of His SPIRIT, the profanation of His Temple (ourselves) a light thing and easy to be repaired. Therefore, while they set forth the greatness of

¹ Hom. in Psalm vii., t. i. p. 99. ed. Bened.

God's mercy, they concealed not the greatness of man's sin, in again defiling what God had anew hallowed : they concealed not that such a fall was worse than Adam's, since it was a fall from a higher state and in despite of greater aids : that though God's mercy was ever open, yet it required more enduring pains, more abiding self-discipline, more continued sorrow, again to become capable of that mercy. God is always ready to forgive : the sins can be forgiven ; and yet they are not ! why ? but because to rise again after falling from Baptismal grace, is far more difficult than the easiness with which men forgive their own sins, leads them to think ; the frame of mind which would really seek forgiveness, requires greater conflict, more earnest prayers, more complete self-abasement, and real renunciation of self, than men can bring themselves to think necessary, or comply with. Men will not confess to themselves how far astray they have gone : they cannot endure that all should be begun anew ; and so they keep their sins and perish ! But on that very account did the early Church the more earnestly warn them of the greatness of the effort needed. While she affectionately tendered the hopes of pardon held out in God's word, she faithfully warned men not to build those hopes on the sand. She called on men to return—not as if now they could at once lay down all their burthen at their SAVIOUR'S feet, but to wash His feet with their tears ; to turn—not with the mockery of woe, but with weeping, fasting, mourning, and rending of the heart. They separated not what God had joined. This the Romish Church has done in its way. They held in words, as well as we, that the Sacrament of Baptism could not be repeated, and that its efficacy alone would not wash away sins subsequently committed ; but by devising the new Sacrament of Penance, they did contrive, without more cost, to restore men, however fallen, to the same state of undisturbed security in which God had by Baptism placed them¹. Penance

¹ Card. Bellarmine directly argues (Controv. t. ii. p. 1483,) " Since the " Apostle says (Heb. vi.) that it is impossible that a man should be restored " through that repentance which is united with Baptism, therefore we must " either with the Novatians deny all reconciliation, or with the Catholics

became a second Baptism. Man's longing to be once again secure, was complied with : his old sins were effaced, not to rise up again against him : again and again he began afresh : again and again he was told, " Thy sins are forgiven thee," and so the salutary anxiety about past sin, and its fruit " a righteous, godly, " and sober life," were in ordinary minds choked and effaced. Perverting the earnest sayings of the Fathers, they turned the hard and toilsome way of Repentance into the easy and royal road of Penance. Let us beware lest by an opposite course we arrive at the same result. The blood of CHRIST is indeed all-powerful to wash away sin ; but it is not at our discretion, at once, on the first expression of what may be a passing sorrow, to apply It. On true repentance It will yet " cleanse men from all sin ;" but how much belongs to true repentance ! The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise men a second time the same easy access to it, which they once had : that way is open but once : it were to abuse the power of the keys entrusted to us, again to pretend to admit them thus : now there remains only the " Baptism of tears," a Baptism obtained, as the same fathers said¹, with much fasting, and with many prayers. We are familiar with the striking saying of Tertullian² against despair. " God would not threaten the impenitent, unless He forgave the " penitent." Would that we equally laid to heart what he says in the same place³, of the greatness of that penitence ! " Thus " far, (namely of Baptismal repentance), thus far, O CHRIST the " LORD, may Thy servants hear and learn of the discipline of repentance, to hear which it needs not that [while Thy servants]

" admit a new Sacrament distinct from Baptism, whereby remission of sins " may be given. Nor can the adversaries say that Paul only means that the " action of Baptism ought not to be repeated, for Paul does not speak of the " rite, but of its effect, *i. e.* renewal. Wherefore, if we cannot have again " the effect of Baptism, we must look certainly for some other rite, some " other Sacrament."

¹ Clemens of Alexandria, ap. Euseb. H. E. l. 3. c. 23. of the youth who having after Baptism become a robber was restored by St. John.

² De Penitentia, c. 8.

³ C. 7. sqq.

" they should have offended : henceforth let them know and re-
 " quire nothing of [such] repentance. I am loath to subjoin
 " the mention of a second, yea of a last, hope ; lest treating again
 " of a yet remaining aid of penitence, I should seem to mark out
 " a space for sin. God forbid, that men should so interpret this,
 " as if a door was open to sin, because it is open to repentance ;
 " and the redundancy of divine benevolence should make human
 " rashness to wax wanton. Let no one become the worse, be-
 " cause God is the more good : sinning again, because there is
 " again forgiveness : there will be an end of escaping, if there is
 " not of offending." After praising those then who shrunk from
 being " again a burthen to the Divine mercy, and who dreaded
 " to seem to trample on what they had obtained," he thus at
 last, timidly, or rather reverently, advances to set forth God's
 last provision against the malice of Satan, repentance after Bap-
 tism. " God, providing against these his poisons, though the
 " door of *full oblivion* (*ignoscentiæ*) is closed, and the bolt of
 " Baptism fastened up, alloweth *somewhat* still to be open. He
 " hath placed in the vestibule (of the Church, where penitents
 " used to kneel) a second repentance, which might be open to
 " those who knock." But how does Tertullian describe this
 discipline ? " Full confession (*exomologesis*) is the discipline
 " of prostrating and humbling the whole man ; enjoining a con-
 " versation which may excite pity ; it enacts as to the very dress
 " and sustenance—to lie on sackcloth and ashes : the body
 " defiled, the mind cast down with grief : those things, in which
 " he sinned, changed by a mournful treatment : for food and
 " drink, bread only and water, for the sake of life not of the
 " belly : for the most part to nourish prayer by fasting : to groan ;
 " to weep ; to moan day and night before the LORD their God ;
 " to embrace the knees of the Presbyters and of the friends of
 " God ; to enjoin all the brethren to pray for them. All this is
 " contained in ' full confession,' with the view to recommend
 " their repentance ; to honour the LORD by trembling at their
 " peril ; by pronouncing on the sinner, to discharge the office of
 " the indignation of God ; and by temporal affliction,—I say not
 " to baffle, but—to blot out eternal torment. When therefore it

“ rolls them on the earth, it the rather raises them : when it
 “ defiles, it cleanses them : accusing, it excuses them : condemn-
 “ ing, it absolves them. In as far as thou sparest not thyself,
 “ in so far will God, be assured, spare thee¹.”

It is not of course the outward instances and expressions of grief, of which Tertullian speaks, which one would contrast with our modern practice ; although most sincere penitents will probably have found it a great hindrance to effectual repentance, that they were obliged to bear about the load of their grief in their own bosoms ; that they might not outwardly mourn ; that they must go through the daily routine of life without unburthening their souls by a public confession ; that they could not, without the evils of private confession, obtain the prayers of God’s servants² ; that their outward, must needs be at variance with, thwarting, contradicting their inward, life :—but this is a distinct subject, although it may well make us pray, that God would fit our Church again to receive the godly discipline, whose absence she annually laments³, and yet cannot restore. And how are we not open to the indignant burst of Tertullian⁴, after speaking of the luxury of *his* day, “ Seek the

¹ This is a sentiment frequent among the Fathers, founded on 1 Cor. xi. 31. see e. g. St. Augustine Sermon. 351, De Pœnitentia c. 4. St. Ambrose de Lapsu Virginis § 36. It has nothing to do with the Romish doctrine of satisfaction : thus even Calvin, (Institt. 3, 3, 15) “ The last character of repentance “ is ‘revenge’ (2 Cor. vii. 11) for the severer we are upon ourselves, the “ more rigidly we bring our sins to account, so much the more may we hope “ to have God propitious and merciful. Yea, it cannot be, but that the “ mind struck down with horror at the Divine judgment, should anticipate “ the office of revenge by enacting punishment on itself. Fear cannot be too “ great which ends in humility, and does not abandon hope of pardon.”

² The Church has provided a place, where the distressed in mind, as well as the sick in body, might, if they desired it, obtain the prayers of the Congregation directly for themselves. There would be no occasion for naming them, as is sometimes done in the case of bodily sickness. Christian sympathy might be much promoted, and great relief obtained for sufferers, if the clergy were, in sermons or in private, to recall persons’ minds to this forgotten provision.

³ Communion Service.

⁴ L. c. §. 11.

“baths or the glad retreats of the sea-side ; add to thy expense ;
 “bring together large store of food ; choose thee wines well re-
 “fined ; and when they ask thee, on whom bestowest thou this ?
 “say,—I have offended against God, I am in danger of perishing
 “eternally, and therefore I am now distracted, and wasted, and
 “agonized, if by any means I may reconcile God, whom, by my
 “iniquities, I have offended.”

But what one does mourn, is the loss of that inward sorrow, that overwhelming sense of God's displeasure, that fearfulness at having provoked His wrath, that reverent estimation of His great holiness, that participation of His utter hatred of sin, that loathing of self for having been so unlike to CHRIST, so alien from God ; it is that knowledge of the reality and hatefulness of sin, and of self, as a deserter of God ; that vivid perception of Heaven and hell, of the essential and eternal contrast between GOD and Satan, sin and holiness, and of the dreadful danger of having again fallen into the kingdom of darkness, after having been brought into that of light and of God's dear SON,—it is this that we have lost : it was this which expressed itself in what men would now call exaggerated actions, and which must appear exaggerated to us, who have so carnal and common-place a standard of a Christian's privileges, and a Christian's holiness. The absence of this feeling expresses itself in all our intercourse with the bad, our tolerance of evil, our apathy about remediable, and yet unremedied, depravity ; our national unconcernedness about men's souls ; our carelessness amid the spiritual starvation of hundreds of thousands of our own people. We are in a lethargy. Our very efforts to wake those who are deeper asleep, are numbed and powerless. *Until we lay deeper the foundations of repentance, the very preaching of the Cross of CHRIST becomes but a means of carnal security.*

It is indeed a hard and toilsome path which these Fathers point out, unsuited to our degraded notions of Christianity, as an easy religion, wherein sin and repentance are continually to alternate, pardon and Heaven are again and again offered to all who can but persuade themselves that they are sorry for their sins, or who, from circumstances, from time of life, or any other outward

cause, have abandoned the grosser of them. But who empowered us to say that CHRIST's is an easy yoke to those who have again drawn back to the flesh? Our God has indeed once rescued us: our God will still receive those "who, with hearty repentance and true faith, turn unto Him." But the God of the New Testament is not different from the God of the Old. "Our God is a consuming fire." "Repentance," says St. Ambrose¹, "must be not in words but in deed. And this will be, "if thou settest before thine eyes from what glory thou hast fallen, and out of what book of life thy name has been blotted, "and if thou believest that thou art placed close by the outer darkness, where shall be weeping of eyes and gnashing of teeth, endlessly. When thou shalt have conceived this in thy mind, as it is, with an undoubting faith, that the offending soul "must needs be delivered to the infernal pains, and the fires of hell, and that after the one Baptism no other remedy is appointed than the solace of repentance, be content to undergo any affliction, any suffering, so thou mayest be freed from eternal punishment." "Such a life," he adds, in a case still miserably common, since the bodies of all Christians are the temples of the HOLY GHOST, "such a life, such a performance of repentance, if it be persevering, may venture to hope, if not for glory, at least for freedom from punishment."

Hereby it is not meant to imply that the efficacy of Baptism for the remission of sin ceases altogether after it has once been bestowed, which is the error of the Romanists; for we are by Baptism brought into covenant with God, and are made members of CHRIST, and are entitled to His all-prevailing intercession, when with hearty repentance we again turn to Him: but only that we are then washed, once for all, in His blood; and that, if we again sin, there remaineth no more such complete ablution in this life. We must bear the scars of the sins, which we have contracted: we must be judged according to our deeds. The sense of Scripture in either case is clearly expressed by St.

¹ De Lapsu Virginis Consecratæ c. 8; or it may be St. Nicetas, Bp. of Dacia before A.D. 392, a man celebrated for piety, learning, and eloquence. See Tillemont Mémoires. t. x. pp. 128, 263, sqq.

Augustine. For, on the one hand, he saith¹, "that, by the same washing of regeneration, and word of sanctification, all the ills of regenerated man are wholly cleansed and healed; not only the sins, which are now in Baptism all forgiven, but those also which are afterwards contracted by human ignorance and infirmity. Not that Baptism is to be repeated as often as sin is committed, but because thereby that it is once given, there is obtained for the faithful, pardon for all sins, not only for those before, but even for those afterwards committed. For what would repentance benefit, either before Baptism, unless Baptism followed; or afterwards, unless it preceded? In the LORD's prayer itself, which is our daily cleansing, with what fruit or effect would the words 'forgive us our trespasses' be used, unless by persons baptized?" On the other hand, he says distinctly², "when an infant begins to have sins of its own after Baptism, these are not removed by Regeneration, but are healed by another cure." And so again he distinguishes at length³ between three sorts of penitence: one, necessary previous to Baptism, for all except infants, (who, since they cannot exercise freewill, may, through the interrogatories and answers of others, be cleansed from the stains of sins which they contracted through others, of whom they were born;) secondly, the daily penitence, during the whole of our mortal life, for those blameworthy and unholy motions, which, day by day, through the infirmity of the flesh, creep over us; thirdly, for those sins comprised under the Decalogue, if they should be committed. So

¹ De Nuptiis, § 38.

² Epist. 98. ad Bonifac.

³ De Pœnitentia, Serm. 351 (alias 50 inter 50), § 2 fin. The same triple division of repentance recurs in his de Symbolo, § 15. "In three ways are sins remitted in the Church,—in Baptism, in prayer, in the deeper humiliation of penitence; yet God forgiveth not sin, except to the baptized. Those very sins, which He first remits, He remits only to the baptized; when? when they are baptized. The sins, which are afterwards forgiven to us on our praying, and to the penitent, whom He forgiveth, He forgiveth them, as being baptized. For how can they say 'Our Father,' who are not yet born? As long as they are Catechumens, (disciples but unbaptized), their sins are upon them."

that he distinctly and clearly separates those sins which, by virtue of our Baptism, are directly remitted to us, and those for which the harder and abiding course of repentance is necessary; although it be our Baptism in the blood of CHRIST, which renders that repentance effectual. In like manner, St. Leo¹ speaks of "the manifold mercy of God, which so succours human failing, as that the hope of eternal life should not only be bestowed by the free grace of Baptism, but repaired also by the medicine of penitence; so that they who had violated the gifts of regeneration, condemning themselves by their own judgment, should yet attain to the remission of sins." And Theodoret², in like manner, vindicating the privilege and possibility of repentance after Baptism, still retains this solemn distinction in the character of sin, and the mode of its forgiveness: "When the LORD gave the disciples a form of prayer, He bade them say, 'Forgive us our trespasses.' This prayer we do not teach the unconsecrated, but the consecrated (baptized.) For no unconsecrated person can dare to say 'Our Father,' not having yet received the gift of adoption. But he who has obtained the gift of Baptism, calls GOD 'FATHER,' as being accounted among the sons by grace. These then were enjoined to say, 'forgive us our trespasses.' The wounds then received after Baptism are curable; but not as before, in that then remission is given through faith alone, but now through many tears, and mournings, and weepings, and fastings, and prayer, and toil proportioned to the greatness of the sin committed. For we have been taught neither to despair of those thus circumstanced, nor yet readily to impart to them the Holy Rites. 'Give not,' He saith, 'that which is holy to dogs, nor cast the pearls before swine.'"

Nor are these the views of a later age. On the contrary, the higher we ascend, the more we find a reverential and alarmed apprehension of the great danger of grievous falls after Baptism. Easy remission of sin after Baptism, was a fruit of growing cor-

¹ Epist. 82. (olim 91.) ad Theodorum, quoted by Bellarmine, l. c.

² Hæretic. Fabul. Compend. L. 5. Divin. Decret. Epit. § 23, also ap. Bellarmine.

ruption; and this, occasioning, rather than occasioned by, the abuse of the power of the keys. The source of the fears of the early writers, is the more remarkable, as it is entirely independent; they namely referring to the oral, as we to the written teaching of the Apostles. That independence obviously strengthens the belief in the accuracy of their tradition, and of the more awful and rigid interpretation of the Apostle's words; and both combine in the more solemn warning to ourselves. St. Irenæus¹, then, expressly referring for his authority to a Presbyter, who had learnt from the disciples of the Apostles, alleges the great danger which we should incur by sin after Baptism, as a ground why we should be reserved in blaming the sins of the old Fathers. "For² " their history was written for our warning; for, if the ancients, " who preceded us in gifts, for whom the SON of GOD had not yet " suffered, if they failed in any thing, and served the desires of " the flesh, were visited with such disgrace, what shall they now " suffer, who have despised the coming of the LORD, and served " their pleasures? And for those the death of the LORD was a " cure and remission: but for those who now sin, CHRIST shall not " now die; for death shall not now have dominion over Him; but " the SON shall come in the glory of the FATHER, requiring from " His stewards and dispensers, with usury, the money which He " lent them: and to whom He gave much, of them He shall ask " the more. We ought not, then, said that presbyter, to be proud, " nor to blame the ancients; but ourselves to fear, lest after we " have acknowledged CHRIST, if we do anything displeasing to God, " we may have no more remission of sins, but be excluded from " His kingdom." St. Hermas,³ again, directly refers to older teachers. " ' Now, also, Sir, I have heard from some teachers,

¹ "Audivi a quodam Presbytero, qui audierat ab his, qui Apostolos viderant, et ab his qui didicerant." The next chapter of Irenæus is on "the folly of those, who exaggerating the mercy of Christ, and omitting mention of the Judgment, looking to the greater grace of the New Testament, and forgetting the greater perfection required of us—strive to make out another God, different from the CREATOR."

² L. iv. c. 27. ed. Massuet. olim c. 45.

³ L. ii. Mandat. 4. § 3.

“ that there is no other repentance than that, when we descend into
 “ the water, and receive remission of sins : afterwards we must
 “ take heed not to sin, but to remain in that purity.’ And he said to
 “ me, ‘Thou hast heard rightly. But since thou inquirest into all
 “ things diligently, I will shew thee this also, not giving occasion
 “ (of offence) to those who have, or shall, believe in the LORD.
 “ For these have (then) not repentance for sin, but remission. But
 “ to those who were called before those days, the LORD assigned
 “ repentance. Since GOD knew the thoughts of the heart, and the
 “ weakness of man, and the manifold wickedness of the devil,
 “ whereby he devises mischief against the servants of God—there-
 “ fore the merciful LORD had mercy on the work of His hands ;
 “ and he assigned that repentance, and gave me power over that
 “ repentance. And, therefore, I say unto you, that, after that
 “ great and holy calling (Baptism) if any be tempted by the devil
 “ and sin, he has one repentance. But if he sin again, and repent,
 “ it will not profit the man who doth such things, for hardly will
 “ he live to GOD¹.’ And I said, ‘ Sir, I revived, when I diligently
 “ heard these commandments. For I know, that if hereafter I add
 “ not to my sins, I shall be saved.’ And he said, ‘ Yea, and all who
 “ shall do these commandments, shall be saved.” This passage of
 St. Hermas is the more remarkable, since he lays down the prin-
 ciple, upon which more than one repentance after Baptism would
 probably be very rare, if not altogether hopeless, coinciding with
 the known teaching of the Apostles, and with subsequent ex-
 perience, although limiting very awfully what their written
 teaching has left undefined. And these, and similar Apostolic
 sayings, were the foundation, doubtless, of that primitive Eccle-
 siastical rule², which, in the case of any grievous offences,

¹ See a very practical sermon, in the 1st vol. of Newinan’s Parochial Sermons, “ On the religious use of excited feelings.”

² See Bingham Christian Antiq. L. 13. c. 4., and Morinus de Administr. Sacram. Pœnitentiæ, L. v. c. 27-30., who is the more unexceptionable witness, since this practice of the primitive Church is so greatly opposed to the laxity of the modern Church of Rome. Morinus, with an honesty unusual to his Church on this subject, distinctly asserts, that this discipline flourished in the Latin Church, till about the year 700. “ It is certain, moreover, and

granted the Church's ministry of reconciliation once, and once only¹, after Baptism: so that this rule was probably formed, not, as was afterwards thought, for the greater security of the Church, and its greater purity, but because it was much to be feared, that they who had been brought, by repentance, to a second childhood, and, as it were, to a second Baptism (of tears), could not again be even thus restored. "Rightly are they blamed," says St. Ambrose², "who think that repentance is frequently to be re-enacted, for they wax wanton in CHRIST. For if they were truly repenting, they would not think it often to be repeated; for, as there is one Baptism, so also one repentance—one, I say, public repentance—for we ought to repent of our daily sins; but this repentance is for lighter offences, that for heavier. *But I have found more readily persons, who retained their innocence, than such as repented, as were fitting.* Will any one call that repentance, where men seek for worldly dignity, drink wine to the full, or use the enjoyments of marriage? The world must be renounced. Sleep itself must be less indulged than nature

confessed by all, that the public and solemn penitence of which we speak, was not *repeated* in the Church during 1200 years. But there is a great difference between the discipline from A. 700, to that time, and that of which we are now treating. For this (later discipline) related only to public crimes; the earlier not to all offences, but to certain, whether public or concealed. The latter was not repeated, in so far as it was public, but was privately enacted, according to the directions of the Church, when the public sin was repeated after the public penitence, and this being done, the penitent was privately reconciled: But the earlier was not performed at all, either publicly or privately, by any direction from the Church, and consequently did not obtain any reconciliation from the Church; whence there followed another distinction, namely, that of old there was only one penitence for crimes. Afterwards, however, it was so ordered, that it might take place once publicly, and repeatedly in private."

¹ Tertull. de Pœnitentia, c. 7. "Collocavit in vestibulo pœnitentiam secundam, quæ pulsantibus patefaciat (sc. post Baptismum), sed jam semel, quia jam secundo: sed amplius nunquam, quia proximo frustra." Add St. Augustine, Ep. 153. ed. Bened. and the letter of Macedonius to him, Ep. 152; St. Ambrose, as just quoted; Origen, Hom. 15, in Lev. 25; several other passages are quoted by Morinus, de Pœnitentia, L. 3. c. 1. sqq.

² De Pœnitent. L. ii. c. 10. § 95, 6.

“requires, must be interrupted with groans, must be sequestered for prayer. We must live so as to die to this life. Man must deny himself, and be wholly changed.” And if we could now see the contrast of penitence with impenitence, of the world and the flesh with God, as the early Christians did, when the fiery trials, to which they were subjected, left so little room for self-deceit, we should probably see, that their strict rules were founded on truth and reality. St. Clement of Alexandria, himself a diligent follower of Apostolic tradition¹, quoting² and commenting on this passage of St. Hermas (whom he regards as having received inspiration second only to Scripture), assigns the same intrinsic ground for the improbability of frequent repentance. Having quoted Heb. x. 26, 27, as expressing the same doctrine, which St. Hermas also delivered, he adds: “But the constant repentances alternating with the sins, differ in nothing from entire infidelity, except only that these are aware that they are sinning; and I know not which is worse, to sin wilfully, or, having repented for past sin, again to offend.” And again³, in answer to Basilides, who contended that involuntary sins, and sins of ignorance, were alone forgiven, he says, that “those who fall into sin after Baptism, those were they who were chastised; for that former sins were freely remitted, but subsequent ones were purged away (by suffering.)” The like earnest language we find in St. Clement of Rome⁴ (if, as seems probable, the second epistle also is his, or at all events a very ancient author.) “If such

¹ Strom. l. I. Præf. p. 322. ed. Potter. “But these (Clement’s instructors), keeping the true tradition of the blessed doctrine, directly from Peter, and James, and John, and Paul, the holy Apostles, receiving it each from father to son, (though few are like their fathers) have by God’s blessing arrived, to deposit with us also those inherited and Apostolic seeds (of doctrine); and well I know that they will rejoice, pleased, I say, not with this exposition, but that I have adhered to the scheme transmitted to me. For such a sketch is, I think, the office of a soul, which would keep the blessed tradition, so as not to let it slip.” Quoted in part by Euseb. II. E. L. v. c. 11.

² Strom. L. ii. c. 12, 13, p. 459.

³ Ib. L. iv. c. 24. pp. 633, 4.

⁴ Ep. 2. § 6—8.

“ men as Noah, Daniel, and Job, cannot by their righteousnesses
 “ save their children, with what confidence shall we approach to
 “ the Palace of God, if we keep not Baptism pure and undefiled ?
 “ He who dealeth corruptly in the sight of incorruption, what
 “ shall be done to him ? For of such as have not kept the seal,
 “ He saith, ‘ their worm dieth not.’ Let us, then, while we are
 “ on earth, repent.”

The same truth was expressed by the Fathers, in that oft-misinterpreted metaphor, that they who had fallen into grievous sin after Baptism, should cling to repentance, as to a plank from a shipwreck : not (as Romanist writers¹ insist) as if the plank were different from the ship, and so designated a Sacrament of Repentance, a means of grace distinct from that of Baptism ; or, again, with some Protestant writers², as if the ship yet remained whole, and the plank were to bring them back to their former security in Baptism : the Fathers thought of no such refinements ; they would by this metaphor express only the great peril, in which such persons were placed, and would exhort them to cling, for their eternal life, to the only hope yet remaining to them in the shipwreck wherein their souls had well-nigh perished,—an earnest and persevering repentance. Thus St. Ambrose concludes³ the exhortation to the penitent, before quoted ; “ If sinners
 “ could see what judgment God will send forth, and man’s under-
 “ standing was not distracted by the vanity of the world, or
 “ weighed down by unbelief, they would gladly bear any degree or
 “ kind of torment for the present, yea, though life were longer
 “ than it is, so they might escape the punishment of eternal
 “ fire. But thou unhappy one, who hast now entered upon the
 “ trial of repentance, hold on, abide fast, as to a plank in ship-
 “ wreck, hoping thereby to be freed from the depth of sin. Hold

¹ Bellarmine, de Controv. t. ii. pp. 1487, 8.

² Luther de captiv. Babylon. de Baptismo. Gerhard, Loci, de Pœnit. § 13.

³ De lapsu Virginis, c. 8. § 38. The passage of Tertullian, de Pœnit. c. 4, does not belong here ; for he is there addressing Catechumens, and the repentance there spoken of is that which is necessary previous to Baptism, and the shipwreck that which is common to the whole human race : nor does he say ‘ fracto navigio,’ as St. Jerome always does, referring to Baptism.

“fast to repentance to the very end of life, nor anticipate that any
 “pardon should be given you from man’s judgment; he who
 “would promise you this would deceive you. For what thou hast
 “sinned against the Lord, thou must expect the remedy from
 “Him alone, in the day of judgment.”

The Fathers despaired of none. “We must despair of the
 “conversion of none,” says St. Augustine, “either within or
 “without the Church, as long as the patience of God leadeth
 “them to repentance, and He ‘visits their offences with a rod, and
 “their sins with scourges.’ For thus He does not utterly take
 “away His mercy from them, if they would but at length have
 “compassion on their own souls, pleasing God.” But they constantly repeated the Prophet’s warning, “Woe to them that
 “are at ease in Zion;” “tremble, ye that are at ease, be troubled, ye careless ones; strip you, and make you bare, and gird
 “sackcloth upon your loins;” and would God, we might once again hear their voice of warning sound through our land, that our sleepers might awake, and arise from the dead, and CHRIST give them light, before they be awakened by the trump of the Archangel!

Moderns, by giving to this change after Baptism, when it is needed, or occurs, the name of regeneration, or the new birth, so far coincide with the doctrine of the Fathers, and have expressed their conviction also, that this birth takes place once only. Nor were there any objection in itself to the term; nor could any language be too strong to express the vehemence of that change, from the sleep of death to the life of holiness; from the phrenzy and drunkenness of sin to a right mind and God’s “reasonable service,” from being “fast bound in misery and iron,” to the “glorious liberty of the sons of God;” from darkness to light; from Hell to Heaven; from Satan to CHRIST. No term were too strong for this, if it confused not our apprehensions of other truths of the Gospel; or, because God vouchsafed again to create His lost image in their souls, again to re-mould, re-form, re-fuse them, and bring them, re-created, through the iron furnace of repentance and bitter suffering, into a fresh life, and again “form CHRIST within them,” they did not deny His former mercies, and

make His present bountifulness a ground of disbelieving His past loving-kindness. God had given them their former birth in Baptism, and clad them with CHRIST, and grafted them into CHRIST, had buried them and raised them up with CHRIST. This life they had wasted, and destroyed. God now has given them another, whereby "CHRIST may again be formed in them." Let them not, in conformity to any system of man, lose the benefits of their past experience; but rather take the more earnest warning that they suffer not this life also to decay. They may know from God's word, that they were quickened with CHRIST in Baptism; they know from their own experience, that they have been since dead. God has taught them to beware of a second death. It may be the last.

There are, then, these limitations in Scripture, or derived from it by the Fathers, to this second birth *after* Baptism. That it is one of suffering, whereas the former birth, by Baptism, was one of joy and ease; that it is less complete than the former, and is a slower and more toilsome process (the slowness is spoken of by St. Paul, "my little children, of whom I travail in birth again, *until Christ be formed in you*:"") that it is a *second* regeneration, ("of whom I travail *again*,")—not differing from the preceding, as if the regeneration of CHRIST's ordinance were a change of state, the regeneration of repentance a change of nature; that, outward in the flesh; this, inward in the spirit: God forbid that we should so speak of CHRIST's ordinances!—but that it is a sort of restoration of that life, given to those to whom it is given, by virtue of that ordinance; a restoration of a certain portion of their Baptismal health. It is not "*the new birth*" simply; *that* is Baptism; but it is a revival, in a measure, of that life; to be received gratefully, as a renewal of a portion of that former gift; to be exulted in, because it *is* life; but to be received and guarded with trembling, because it is the renewal of what had been forfeited; not to be boasted of, because it is but the fragment of an inheritance, "wasted in riotous living." Lastly it is bestowed through the ministry of the Church. "Little children, of whom *I* travail again."

With such limitations, and always presupposing that a former

real Spiritual birth had taken place in Baptism, and following the hint given in St. Paul's language, some of the Fathers do not shrink from calling the restoration through the Church, by a hearty and complete repentance, "a sort of second Regeneration," or the like, which might express the greatness of the gift, without trenching upon Baptismal grace. Thus St. Chrysostom¹, paraphrasing the Apostle's words: "Seest thou his fatherly tenderness? seest thou a trouble worthy of an Apostle? seest thou what a bitter cry he uttereth, bitterer far than of a woman in travail? Ye have corrupted, he saith, the image; ye have lost your kindred character; ye have perverted the form (imprinted on you). Ye have need of another regeneration, and re-formation: and yet you, abortive and outcast fruit though ye be, I call children. Yet he doth not say this, but in other terms, for he spares them." And St. Jerome²: "This also must be considered, that he who, through sin, had *ceased* after a way to be a man, through repentance is conceived again by his instructor, and it is promised that CHRIST may *again* be formed in him. This," he adds, "against the Novatians, who deny that they whom sin has once broken in pieces, can be re-formed."

To the like effect is the glowing language of the Churches of Vienne and Lyons³, with respect to those, who in the heat of persecution had denied CHRIST; "through their (the martyrs') endurance, the immeasurable mercy of CHRIST was displayed. For, through the living the dead were made alive; and the martyrs procured mercy for those who were no martyrs. And there was much joy in the Virgin Mother (the Church), receiving alive those whom she had cast out as dead. For through these (the martyrs), most of those who had denied were received again into the womb, and re-conceived, and re-quickened, and learned to confess; and now being alive and new braced, approached the judgment-seat:

¹ Ad loc. t. x. p. 703. ed. Bened.

² Ad loc. t. vii. p. 467. ed. Vallars.

³ Ap. Euseb. H. E. l. 5. c. 1. See the whole translated Tracts, 1834, Records of the Church, No. VI.

“ God, who willet not the death of a sinner, but dealeth graciously towards repentance, pouring a healthful juice within them.” In like manner St. Clement of Alexandria¹, relating the restoration of the robber-chief through the self-devotion and earnestness of the aged Apostle St. John, (already referred to,) describes him “ as asking pardon, as he could, with groans, and baptized a second time with tears :” St. John “ solemnly declaring, that he had obtained pardon for him from the SAVIOUR, and kissing his right hand as having been cleansed by repentance [it had been stained with blood], brought him back to the Church ; and interceding with abundant prayers, striving with and for him, by constant fastings, and charming his mind with various words [of Scripture], departed not until he had restored him to the Church : having given,” says St. Clement, “ a mighty pattern of true repentance, a mighty proof of re-generation, a trophy of the hoped-for resurrection, when, at the end of the world, the angels shall receive the true penitents into everlasting habitations.” And this history St. Clement relates, “ in order that men may see, that a good hope of salvation yet remains, on true repentance :” and this repentance he describes, in contrast with the complete gift at Baptism². “ God gives remission of the former sins : of subsequent, each must obtain it for himself. And this is to repent,—to condemn the past, to beg oblivion of them from the FATHER, who alone is able to make things done undone, and by His mercy and the dew of His SPIRIT, to efface former sins. He who hath lived ill, having repented, may afterwards overpower the evil intercourse of a long season, by the season after repentance. But much diligent care is needed, as careful diet and greater heed are for bodies which have laboured under a long disease.” And so again, when shewing, that the law which commanded the death of the adulteress was an image of the Gospel which slays the sin, he says³, “ the law agrees then with the Gospel ; for the adulteress liveth to sin, but is dead to the commandments ; but she, who

¹ Quis dives salvetur, vers. fin. : also ap. Euseb. H. E. L. iii. c. 23.

² § 40.

³ Strom. L. ii. fin.

“hath repented, having been, as it were, born again by the change of her mode of life, hath a new birth of her life; the former adulteress being dead, and she who has been born by repentance coming again to life.” Since he does not directly speak of Baptism, (which gives in deed a new life,) but of repentance only, he uses a qualifying and lower expression, corresponding to the lower degree of restoration, “being, as it were, born again.”

The very fewness of the passages¹, (for I am not aware that there are any more), in which the Fathers, even in this limited way, venture to speak of restoration upon repentance, as a sort of new birth,—the very diffidence with which they speak of it in itself,—the immensity of the mercy, which they view in it,—might well be an admonition to us to beware how we familiarize ourselves to consider it as the ordinary course of God’s dealings; the general rule, and a sort of ordeal, which every one or most must go through. There was more piety, more holiness, more gratitude, more reverence, more loyalty, in the view of our forefathers, who seized upon it as a plank, left in the shipwreck of men’s souls, to save them that they perish not; but still took shame, that the voyage, presumptuously entered upon, contrary to God’s command, had been “with hurt, and much damage, not only of the ship and lading, but also of their lives.”

Many perhaps will be ready to say, If this be so, do we not undergo a loss, in that Baptism is administered unto us, while we are Infants, before the commission of actual sin? and had it not been better for us, that it had been delayed until we had come to ourselves, and resolved for ourselves to serve God? so might we have obtained, at once, a complete remission of all our actual sins, without this careful and ever-to-be-renewed repentance! If by this is meant, that it had been better, when any one was living in heathenish sins, not living to God, but “living in pleasure,” and “dead while he lived,” and “without God in the world,” that he had been in fact, as well as in life, a Heathen,

¹ It is observable, that Suicer, who would be well inclined to find passages speaking of regeneration as distinct from Baptism, and even puts this as the primary meaning of *παλιγγενεσία*, quotes this last instance only.

this is true : for he would have been sinning against less light, less powerful influences of God's SPIRIT ; he would have done less despite to the SPIRIT of Grace, and not wilfully have broken his Covenant with God. But if by this complaint, a person means to throw the blame off himself upon his Parents who brought him to be baptized in Infancy, or the Church, which has commanded Infant-Baptism, then he knows neither himself nor the ordinance of God :—not himself ; for what ground has he to think that if he had not been put thus early in possession of the privileges of Baptism, and so been entitled to God's SPIRIT struggling within him, checking him, goading him, recalling him to himself, setting before him a broken Covenant, and God's wrath, how does he know that he ever should have repented ? and not rather have gone on, (as many thousands of those who have at any time not been admitted into Christ's Church by Baptism as Infants,) still putting it off until " a more convenient season," still wishing to reserve this complete remission to cover the sins which they had not yet resolved to part with, until the Devil should have so tied and bound him with these habits of delay, that he could not extricate himself, but died at last in sin, unbaptized, and so without the Covenant of God or the seal of pardon ? Such was the case formerly, when timid and unbelieving and worldly parents did not bring their children to Baptism, and when half-converts admitted the truth of the Gospel, but would not undertake its obligations. " This delay," says St. Basil ¹, " utters no other language than this, ' Let sin first reign in me, then, at some future time, the Lord also shall reign : I will yield my members instruments of unrighteousness unto iniquity, then will I yield them instruments of righteousness unto God ! Just so did Cain also offer sacrifice unto God.' " " If," again says St. Gregory of Nazianzum ² " constantly passing by ' to-day,' you reserve for yourself ' to-morrow,' deceived into these petty delays by the evil one, as is his wont : ' Give me the present, to God the future : to me youth, to God old age : to me the time of pleasures, to Him that of imbecility :' how great is

¹ Homil. Exhort. in S. Baptismo § 5. ² Orat. 40 in S. Baptismo § 14.

“the danger around thee, how many unexpected accidents
 “may destroy thee!” St. Gregory had then to exhort persons¹
 “to trust their old age at least with this purifying (of Bap-
 “tism). Why fearest thou the sins of youth, in advanced age
 “and at thy last gasp? or waitest thou to be washed as a corpse
 “(then not an object of pity, more than of disgust)? or longest
 “thou after the relics of pleasure, thyself a relic of life?” And
 do men, who have fallen into the devil’s snares in the one way,
 think that they should have escaped them in the other? that
 they, who have sinned against the means of grace, should, without
 those means of grace, have recovered from sin? that they who
 have broken the Covenant, which God would have enabled them
 to keep, would, if they had not been brought into it, have wil-
 lingly put themselves under its yoke? They may see the result,
 either in these cases of the antient Church, or, in this very day,
 among that sect, which delays Baptism. How many among those
 who are educated in this sect, (for I speak not of those, who,
 having been baptized as infants, join it in mere ignorance,) how
 many still delay Baptism year by year, until they die, still
 strangers to the covenant of promise, and so, as they were “by
 “nature, children of wrath²!” St. Ambrose³ well and concisely
 speaks upon this point: “Repentance then is a blessing, and but
 “for it, all would put off the grace of Baptismal washing to old
 “age, to whom it were a sufficient answer, that it is better to
 “have what I may repair than not to have wherewith I may be

¹ Orat. 40 in S. Baptismo, § 16.

² “If CHRIST himself, which giveth salvation, do require Baptism, it is
 “not for us, that look for salvation, to sound and examine Him, whether un-
 “baptized man may be saved, but seriously to do that which is required, and
 “religiously to fear the danger which may grow by the want thereof. Had
 “CHRIST only declared His will to have all men baptized, and not acquainted
 “us with any cause why Baptism is necessary, our ignorance in the reason
 “of that He enjoineeth, might perhaps have hindered somewhat the forward-
 “ness of our obedience thereunto; whereas now being taught that Baptism is
 “necessary to take away sin, how have we the fear of God in our hearts, if
 “care of delivering men’s souls from sin do not move us to use all means
 “for their Baptism?” Hooker Eccl. Pol. v. § 60.

³ De Pœnitentia L. ii. c. 11.

“ clothed. But as the robe once put on may be renewed, so by “ frequent repairing it is destroyed.” Wherein he strikingly expresses both the possibility of restoration after Baptism, and the danger increasing at each necessity of such restoration.

Further, any one who allows himself to think that it had been better for him not to have been made a “ member of CHRIST ” in infancy, knows nothing of the value of God’s ordinance : as indeed none can experimentally know it, but those who have grown up in its privileges. Increasing strength was thereby guaranteed to us : strength, which should grow with our growth ; surmount every trial with which we should be exercised ; be a shield and buckler proportioned to our warfare, in child, in youth, in maturer age : “ support us in all dangers, and carry us through all temptations : ” and so, strengthened by our Confirmation, we should be delivered on to that other Sacrament, whereby we not only “ put on CHRIST,” but “ CHRIST dwelleth in us and we in Him.” This might have been ; yea, in many has been : but if we cast aside the armour wherewith God had girt us ; set at nought His counsels, and listened not to His reproofs ; went out naked to the battle, and listlessly neglected our defence ; gave way to our enemy daily in little sins, (such as we were then capable of,) and so gradually grew in sin instead of holiness : whom have we to blame, if when the harder trials of life came on, we were worsted ? if, when we ought to have been men, we were, in strength but not in innocence, as children ? if we reaped as we sowed ? sowed little and daily sins, and at last reaped, with increase, a grievous fall ? We cannot have both advantages : we cannot have the privilege without the responsibility and the risk. We cannot have all the privileges of Christians, and then, when we have neglected or profaned them, be as if we had been altogether heathens, now, for the first time, to be admitted into the privileges of the Covenant, and so be placed in the same condition as if we had never been put in trust and found unfaithful. Ours is inestimably the higher privilege ; to have had God’s seal put upon us, God’s SPIRIT within us, from our childhood up : but if we have broken that seal, and resisted that SPIRIT, we cannot be as if we had kept it safe and listened to His

warnings. It may be, it must be, that we knew not the value of that "seal;" but we knew that we were put in trust: and such is uniformly God's dealing with us; whatever gift He confides to us, health, strength, time, talents, reputation, He gives us knowledge enough that we are not to abuse it, and checks us when we begin to do so; but if we persevere, His warnings diminish, and we learn not the value of the gift until we have irrecoverably lost it. So also in spiritual things; all have had their warnings; all knew in a general way, whither their road was leading; all might have known more fully if they had believed; and if the termination of their broad and easy path is more fearful than they anticipated, "Wisdom uttered her voice, but they would not hear." They must eat then of the fruit of their own ways. Away then with all idle speculations as to what we might have been, as we fancy, had our trials been different! It may be well to think what we might have been, had we followed more faithfully God's guidance; so shall we be more humble: but whatever excuse, or imagination, or theory, tends to lead us to throw the blame upon circumstances (whether of nature or of grace) and to withdraw it from ourselves, comes, we may be assured, from the evil one, and would lead us to him. If we have been unfaithful in few things, we should have been yet more so in greater. Rather let us be assured that, however we have failed, our trial was that which was most adapted to us; was allotted us by mercy and wisdom: and let us bless God that, although that first and more joyous way of Baptismal faithfulness may no longer be open to any of us, another, though more rugged and toilsome and watered with bitter tears, is still left. Since we have no longer a whole burnt-offering to lay upon God's altar, let us the more diligently "gather" up the fragments which "remain," and which, for His Son's sake, He wills "not to be

¹ — Love too late can never glow,
 The scattered fragments Love can glean,
 Refine the dregs, and yield them clean
 To regions, where one thought serene
 Breathes sweeter than whole years of sacrifice below.

CHRISTIAN YEAR, *Sunday before Advent.*

"lost;" content, whatever the road may be, so it but end in Heaven; thankful if, although we cannot have the reward of those who have "followed the Lamb whithersoever He goeth," we may yet be accounted but as the least in the kingdom of Heaven, or as hired servants in our Father's house.

The doctrine, however, does not depend upon this one passage; although had this been so, it had sufficed, and it had been our wisdom to profit by its fearful warning, not to cavil at it, or lay it aside as one of difficulty: for this were but to blind ourselves. But let any one consider, teachably, our SAVIOUR's warnings,—
 "The last state of that man is worse than the first." (Luke xi. 26.)
 "Sin no more, lest a worse thing happen unto thee." (John. v. 14.) "Neither do I condemn thee, go and sin no more." (viii. 11.) "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke ix. 62.) Or again, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 26, 27.) "If he (the justified) draw back, My soul shall have no pleasure in him; but we are not of them who draw back unto perdition." (ib. 38, 9). "If, after they have escaped the pollutions of the world through the knowledge of the LORD and SAVIOUR JESUS CHRIST, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. ii. 20). "Others save with fear, pulling them out of the fire." (Jude 23.); or again from the old Covenant, "Ye were now turned and had done right in My sight—and ye had made a covenant before Me in the house which is called by My Name; but ye turned and polluted My Name—therefore thus saith the LORD—I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me,—I will give them into the hand of their enemies—and their dead bodies shall be meat," &c. (Jer. xxxiv. 15—20); or

again, "Rebellious Israel hath justified herself more than "treacherous Judah." (Jer. iii. 11). Let any one teachably consider these words, and not put himself off, or stifle his conscience by mere generalities of the greatness of God's mercy; and he will, I trust, by that mercy, be brought to think that wilful sin, after Baptism, is no such light matter as the easiness of our present theology would make it. And so also will it appear that repentance is not a work of a short time, or a transient sorrow, but of a whole life; that, if any man say that he have repented of any great sin, (thereby meaning that his repentance is ended, or sufficient,) he has not yet repented, perhaps not yet begun to repent as he ought¹: that,—I say not earnest-minded cheerfulness, but—what the world calls gaiety, is ill-suited to the character of a penitent: that his repentance, although its anxiety may by God be removed, ought to increase in depth and sharpness: that things which were allowable in those who are "heirs of Heaven," ill become one who must now enter in, not through the way of plenary remission, but of repentance for a broken covenant. "Those holy and wise men," says Bishop Taylor², "who were our fathers in CHRIST, did well weigh the dangers "into which a sinning man had entered, and did dreadfully fear "the issues of Divine anger, and therefore, although they openly

¹ "Let no man be too forward in saying his sin is pardoned, for our present "persuasions are too gay and confident; and that which is not repentance "sufficient for a lustful thought, or one single act of uncleanness, or intemperance, we usually reckon to be the very porch of Heaven, and expiatory "of the vilest and most habitual crimes."—Bishop Taylor's *Doctrine and Practice of Repentance*, sec. 6. § 68. Works ix. 217.—"Whenever repentance "begins, know that from thenceforward the sinner begins to live; but then "never let that repentance die. Do not at any time say, 'I have repented "of such a sin, and am at peace for that;' for a man ought never to be at "peace with sin, nor think that any thing we can do is too much: our repentance for sin is never to be at an end till faith itself shall be no more; "for faith and repentance are but the same covenant. And he undervalues "his sin, and overvalues his sorrow, who at any time fears he shall do too "much, or make his pardon too secure,—and therefore sits him down and "says, 'Now I have repented.'" Ib. p. 219.

² L. c. sect. 3. end. p. 198.

“taught that God hath set open the gates of mercy to all worthy penitents, yet concerning repentance they had other thoughts than we have ; and that, in the pardon of sinners, there are many more things to be considered, besides the possibility of having the sin pardoned.”

Yet another and more concise test as to the agreement of our views with those of the whole Christian Church will be furnished to us by considering carefully within ourselves, in what way we consider Baptism to be a Sacrament. For we know how often mankind deceive themselves by words, and, because they retain “the form of sound words,” imagine falsely that they hold the substance. And it is an additional blessing in this form of words, that, by comparing our own actual and practical belief therewith, we may often detect in ourselves many lurking tendencies to error, and an unacknowledged abandonment of truth. We need not point out this in detail ; any one, whose creed is now sounder than it once was, will at once acknowledge how unmarked a substitution was once going on in his own mind ; how unawares to himself his silver was becoming dross. The same names of doctrines were retained, but their substance was gradually departing. Or one may observe it in the gradual declension of the German divines of the last century ; or, one can hardly look abroad into the world without observing how much Socinianism, Pelagianism, Anti-Catholicism, Anti-Christianism there is every where in persons who think themselves severally secure from these charges, and would look upon the imputation as a slander. So also with regard to CHRIST’S Sacraments : we can easily see how, in Hoadley’s time, many, in fact, held neither to be a Sacrament in the Church’s meaning of the word, though they persuaded themselves that they held both. And have we no symptoms of the same defect in our days ? does not the very rareness of our Communion, even among earnest-minded Christians, imply that men scarcely regard it as a necessary means of grace ? Where is our longing for “our daily bread ?” and does not again the very name by which we ordinarily speak of the Lord’s Supper—the Sacrament, imply that *we* have virtually *one* Sacrament only ? for this is not the language

used by the Fathers of the Christian Church, or of our own¹: it is not the language of our formularies, it is the growth of times in which Baptism has been looked upon as a mere initiatory rite. The very defence, which people would set up, that the Lord's Supper is the Sacrament of which we have most frequent occasion to speak, in itself convicts us: for of which Sacrament did the Apostles most speak? and what does our seldom reference to the Sacrament of Baptism,—the sort of effort with which men recal to themselves that it also *is* a Sacrament,—the charge of precision which they are ready to bring against any who object to the Lord's Supper being called "*the* Sacrament,"—the very inadvertency with which we again fall back into this error, after having, perhaps, ourselves corrected it in others,—the utter absence of interest, which it is almost professed and recognized, that most congregations would feel about the office of Holy Baptism,—(for otherwise why are the regulations of the Church so often broken, and the Baptism of our infants smuggled through, as a service of which we are ashamed? and our congregations leave us whenever they can, "as if (to use the language of an "old Calvinistic writer² who lived when the like low notions "prevailed) men were loath to be present, where the blessed "Trinity presenteth itself to such a gracious purpose as this is, "viz. to secure such benefits to one of that congregation?")—what does all this imply, but that, though we in words acknowledge Baptism to be a Sacrament, we have forgotten its power?

We admit, however, that Baptism *is* a Sacrament; and if so, it must convey the grace annexed to it, whenever no obstacle is placed in its way by the unworthiness of the recipient. For this has been the notion of the whole Christian Church, that the Sacraments are not bare signs, but do convey that also which they signify. Since, then, infants are incapable of opposing any obstacle, we must believe that the grace of Baptism, "a death

¹ Thus in a modern re-print of portions of the "Fathers of the English "Church," where they spoke of the "most Holy Sacrament of the Body and "Blood of CHRIST," or the like, the modern 'Contents' or 'Indices' uniformly speak of "*the* Sacrament."

² Taylor Comm. on Ep. to Titus, p. 648.

“unto sin, and a new birth unto righteousness,” is hereby conferred upon all who are brought to be engrafted into their SAVIOUR by Baptism¹. For the question is not, whether Infant Baptism be “most agreeable to the Institution of CHRIST,” but (it being allowed so to be,) whether the full privileges of Baptism be thereby conveyed to all who are brought to CHRIST in it, or whether some receive the reality, others the empty sign only? And since infants are all alike incapable of opposing the Divine benefits, and the wilfulness which they might hereafter show, has no place there, and God in His Word has given us no ground for making any distinction between them, we must conclude, as the whole Antient Church did, that the benefits of Holy Baptism are by virtue of the Sacrament itself, and of the Divine Institution, imparted to all infants. And herein is a great mercy of God, that this first primary grace, which is the pledge and condition of all the rest, and without which we have no title to them, but should remain “children of wrath and strangers to the “covenant of promise,” is bestowed upon us at a time when we cannot by our own wilfulness or carelessness fall short of it. It appears also a great charity of our Church, that, whereas we know not when the seeds of evil first spring up in a child, she has ordered Baptism to be administered at the earliest period practicable, that so the spiritual antidote might be infused into its frame before the latent poison of inherited corruption should begin to work. The principle that children are regenerated by virtue of the Sacrament of the Baptism, because they *put no bar*,

¹ Calvin himself admits this principle, when he is writing as an expositor, not as a dogmatist. Thus, on Rom. vi. 4, he says, “In short, St. Paul is teaching what is the reality of Baptism rightly received. Thus of the Galatians he attests, ‘Whosoever had been baptized into CHRIST had all put on CHRIST.’ We must namely, thus speak when the Institution of the LORD and the faith of the pious meet together. For we never have naked and empty symbols; except when our ingratitude and perverseness impede the working of the Divine benevolence.” Since then infants cannot, “by ingratitude or perverseness, impede the operation of God” through His Sacrament, according to Calvin’s own principles they must participate of its grace. This is expressed by the old writers (as by St. Augustine above) by the term “*obicen ponere*.” It is retained by the Lutherans, as Gerhard (*Loci, de S. Baptismo*, § 125).

of an opposite will, is laid down in the broadest way by St. Augustine¹, in answer to an African Bishop, who felt some difficulty how the sponsors could declare so positively that "the child brought to Baptism believed in God, and the rest, whereas it had no knowledge of God, and the sponsors or parent knew not whether it would hereafter believe and do these things." "The little one then," St. Augustine says, "although he have not as yet that faith which consists in the will of the believer, is made a faithful one *by the Sacrament of faith itself*. For as he is answered for as believing, so also he is called faithful, not by assenting to the substance thereof by his mind, but by receiving the Sacrament of that substance of faith. But when the man shall begin to understand, then he will not repeat that Sacrament, but will understand it, and be conformed by the harmony of his will to its truth. In the meantime the Sacrament will avail to protect him against the power of the enemy; so that if he should depart out of this life before he have the use of reason, he shall (the love of the Church recommending him through that very Sacrament) be freed, through this Christian succour, from that condemnation which 'by one man entered into the world.' This he who believes not and thinks that it cannot be, is wanting in faith, though he have the Sacrament of faith; and far to be preferred before such an one is that little one, who, though he have not as yet faith formed in his conception, yet at least puts no bar of any thought opposed to it; whence he receives the Sacrament beneficially." St. Augustine's controversy with those who held Pelagian doctrines, makes us still further acquainted with the views of the Church on this subject. For it furnishes us—not with the opinion of St. Augustine as an individual, (although a pillar of the Church,) nor even as an indication (as an individual may be) of the tenets of his time, nor again with what people term an hyperbolical expression of gratitude for the institution which he loved, (as in peaceful times men speak less guardedly,) but—with a direct attestation of the doctrine of the whole Church, as stated against

¹ Ep. 99. § 10.

heretical opponents. The doctrines, namely, of Infant Baptism and original sin are closely connected together. And the first deniers of original corruption seem to have been pressed by no argument so hardly as by this practice of the Church and the inference drawn from it: "If there be no original sin, why then are infants baptized for the remission of sin?" So allied are right church-practice and sound doctrine; and such unexpected service does adherence to primitive traditional practice often yield to the true faith¹! St. Augustine then could appeal to the acknowledged and unquestioned duty of baptizing infants in proof of the Church's doctrine; and thus we incidentally learn, that the whole Church supposed that Baptism bestowed upon all infants all the benefits, whereof it was the channel and instrument to the adult believer. This argument will be best seen detailed at full length. "CHRIST," he says², "came in the flesh, and having taken the form of a servant became obedient to the death of the cross, for no other reason than by this most merciful dispensation of grace to quicken, save, free, redeem, enlighten those who were before in the death of sin, in weakness, slavery, captivity, darkness, under the power of the devil, the prince of sin. This being made clear, it will follow that to that dispensation of CHRIST which was established through His humiliation, they cannot belong who do not stand in need of life, salvation, freedom, redemption, enlightening. And since Baptism, whereby persons are buried with CHRIST, in order that His members, *i. e.* they who believe in Him, may be incorporated into Him, belongeth thereto; then neither is Baptism necessary to those who need not that benefit of remission

¹ It was reserved for us to see this connection illustrated in the opposite way, false doctrine springing from false practice. St. Augustine argued, "If it be not superfluous to baptize children, which they (the Pelagians) dare not say, they must confess that CHRIST benefits baptized infants." (Serm. 295 de Baptismo Parvulor. c. 17). The sect which has deserted the Church's practice, must, in order to escape the charge of cruelty to unbaptized infants, deny that CHRIST does benefit baptized infants, or has begun to do so, denying original sin. (See the statement in Newman's Parochial Sermons, vol. ii. p. 349).

² De Peccator. meritis et remiss. L. i. § 39. T. x. p. 22. ed. Bened.

“and reconciliation, which takes place through the Mediator. Since then these persons allow that little ones must be baptized, inasmuch as they cannot contravene the authority of the universal Church, (as unquestionably handed down from the LORD and the Apostles,) they must allow also that infants need those other benefits of the Mediator; so that, being washed by the Sacrament and through the love of the faithful (who present them to Baptism), and thus being incorporated into the body of CHRIST, which is the Church, they may be reconciled to GOD, and in Him be quickened, saved, freed, redeemed, enlightened—whence, but from death, sinfulness, guilt, servitude, darkness of sin? But since at that age they have not in their own life committed any, it remains that it must be original sin¹.” And again, “Who knows not, that in infants to believe is to be baptized, not to believe is not to be baptized—since little ones do not begin to be of CHRIST’s sheep but by Baptism, then those, who do not receive Baptism, will perish; for they will not have eternal life, which He giveth to His sheep².” Further, “The ecclesiastical rule, which reckons baptized infants among the faithful, does not so judge (viz. that they are in a middle state, neither believing nor unbelieving). If then they who are baptized, on account of the virtue and celebration of so great a Sacrament, (although they do not, with their own mouth and heart, any thing appertaining to belief or confession,) are yet accounted among believers, they to whom this Sacrament is wanting, must be accounted among such as do not believe the same.” And again³, “Let them say then, ‘what does CHRIST’s righteousness avail to little ones?’ Let them say what they will. For of a truth, if they recollect that they themselves are Christians, they will not doubt that it avails something. Whatever then its profit be, it cannot, as they themselves assert, profit those who believe not. Whence they are compelled to account little ones among believers, and to agree with the authority of the Holy Church every where. As, therefore, by the answer of those, through whom they

¹ 1b. § 40.

² § 28.

³ L. iii. § 2.

“are regenerated, the SPIRIT of righteousness transfuses into them faith, which of their own will they could not yet have, so the sinful flesh of those by whom they are born, transfers into them guilt, which by their own life they have not yet contracted. And as the Spirit of life in CHRIST regenerates them as believers, so the body of sin in Adam had generated them as sinners: for that is a carnal birth, this a spiritual: that forms sons of flesh, this, sons of the SPIRIT; that, sons of the world, this, of GOD; that, children of wrath, this, of mercy; and thereby that sends them forth bound by original sin, this, freed from every band of sin.”

These are but a very few of the passages, in which St. Augustine employs the known Catholic doctrine of the cure universally bestowed upon children at Baptism, as a proof of their need of that cure, and so of their original corruption. They are the more remarkable, not only as being statements of Catholic doctrine, but as being found in him, who, if any of the fathers, might have been expected, on account of his theory of predestination, to have limited it. On the contrary, he adheres uniformly to the teaching of the Church, that all infants, since they could place no obstacle, derived the full benefits of Baptism, and were regenerated. He speaks, moreover, of the inscrutable decrees of GOD, in respect only, that¹ He admits some children of evil parents to Baptism and to the new-birth, and so (they dying young) *certainly* to the kingdom of Heaven, while He excluded from Baptism, and so from its blessings, the children of some pious parents; or again², that by early death He rescued some from future sin, and yet left others who, He knew, would sin; but the regeneration of all baptized infants he assumes as a known truth.

The Council of Carthage (A.D. 418) held against Pelagius, in

¹ E. g. de corrept. et Grat. § 18. c. duas Epp. Pelag. L. ii. § 11. Serm. xxvi. (alias de verbis Apostoli 11) § 13. S. xxvii. (al. de Verbis Ap. 20) § 6. de dono Perseverantiæ c. 11. Ep. 194. ad Sextum, § 32. de Gen. ad lit. L. x. § 26. sqq.

² De Peccat. Merit. L. 1. c. 21.

which were assembled 214 Bishops, anathematizes¹ those who say that infants brought no original sin into the world, to be expiated by the washing of regeneration, and asserts as a consequence of the mode “in which the Catholic Church everywhere “diffused always understood the Apostolic saying, Rom. v. 12. “‘By one man sin entered,’ &c. that little ones, who could not as yet themselves commit sin, are therefore *truly* baptized for the “remission of sins, that in them what they contracted by their “birth might be cleansed by their re-birth.”

The universality of the new-birth in infants is on the same principle asserted by our own Hooker². “When the signs and “Sacraments of His grace are not either through contempt unre- “ceived, or received with contempt, we are not to doubt, but that “they really give what they promise, and are what they signify. “For we take not Baptism, nor the Eucharist, for bare resem- “blances or memorials of things absent, neither for naked signs “and testimonies assuring us of grace received before, but (as “they are indeed and in verity) for means effectual, whereby “God, when we take the Sacraments, delivereth into our hands “that grace available unto eternal life, which grace the Sacra- “ments represent or signify.” And again³, “The fruit of “Baptism dependeth only upon the covenant which God hath “made; God by covenant requireth in the elder sort, Faith and “Baptism; in children, the Sacrament of Baptism alone, where- “unto he hath also given them right by special privilege of birth “within the bosom of the Holy Church: infants, therefore, “which have received Baptism complete, as touching the mys- “tical perfection thereof, are by virtue of his own covenant and “promise cleansed from all sin.”

Such was, for fourteen centuries, the doctrine of the universal Church of God. At the time of the Reformation the English and the Lutheran branches retained the ancient doctrine: the English, upon its acknowledged principle of retaining the truths taught in the early Church; the Lutheran, without perhaps the

¹ Ap. August. Opp. t. x. App. p. 106.

² Eccl. Pol. B. 5. c. 57.

³ Ibid. c. 62.

same defined views, yet with the solemn and instinctive reverence for the known word of God, and that reluctance to tamper with its apparent meaning, which in other cases also characterized its founder. Zuingli, on the contrary, the parent of the Swiss reformation, though possessed (in the common sense of the terms) of honesty and love of truth, perhaps rather hatred of falsehood, was of a character and frame of mind decidedly rationalistic : he was comparatively little of a theologian, and but ill acquainted in detail with the character and teaching of the early Church : he had not been educated as a theologian, nor was his mind well trained. As a member of a Republic, he was less impressed with the value of authority ; and that of the Church was to him that of the bishop of Rome only : his mind, clear, masculine, energetic, acute, original, but unsystematic, and unrefined, and uncapacious, saw distinctly, yet saw but a little way ; embraced insulated facts, but saw not their bearing upon the whole system. His career also was one of uniform and easy success ; God, who forms His different instruments for His several purposes and according to their capacities, faithfulness, and quick acquiescence in His will, did not appoint to him the same discipline, by which he exercised, and strengthened, and purified the faith of our Reformers and of Luther : but chiefly Zuingli does not seem to have received divine truths so deeply : with a straightforwardness, which led him to embrace what he thought truth, he yet in a common-place way laid down what he rejected, or took up the contrary, with the ease which is generally characteristic of shallowness. The belief, whatever it was, having no depth of root, gave way without up-tearing and laying bare the whole mind, as it does when it is more thoroughly fixed ; no shock was communicated to the rest of his moral system. In minds, which give way thus without a struggle, truth will be parted with, as well as, and probably in conjunction with, every error. Zuingli's, more than any other, might be called an intellectual reformation. At his new opinions on the Sacraments he arrived in the way of unbelief¹ ; a way, to which God appears to have

¹ " We all," he says, speaking of the Romish Clergy, " we all essayed something ; and if nothing more, yet each of us this, to conquer and lull

annexed the penalty that it should never lead to entire or full truth. He abandoned the Popish doctrine of transubstantiation; but having lost the link, which bound him to the old Catholic truth of direct spiritual influence, conveyed through the medium of the Sacraments, they became to him mere signs or symbols. He had in his mind constantly the two truths, that the Sacraments, could not *in themselves* convey grace, and that CHRIST alone was the author of all grace and spiritual influence, and he could not find the central point, wherein the old Catholic doctrine might yet hold good with both these truths; namely, that CHRIST conveyed His grace through His Sacraments. Here his rationalistic tendency interfered. He could understand, how whatever strengthened faith, was a mean of greater grace: and also, how faith might be strengthened by these external symbols, as well as by preaching,—by the visible announcement, as well as by spoken word—and for this he could refer to experience¹: but he could

“his own incredulity, that it might not presume to make its murmers heard; “although the citadel of faith never in such degree yielded to us, that any one “could without hypocrisy believe that they in that bread ate any thing of that “sort which we dreamed of.” (*Subsidium de Eucharistia*, Opp. t. ii. f. 255.) And again at the beginning of the same work, quoted also by Hospinian, *Hist. Sacram.* P. ii. p. 46, “We have been of this opinion of the Eucharist for more “years than it now suits to say.” Hospinian would defend this by a parallel history of Luther: the history is this.—“M. A. Musa once heavily complained to Luther, and mourned, that he himself could not believe what he “taught others: to whom Luther said, ‘God be praised that what befell me “did not befall me alone.’ Musa forgot not this consolation his whole life “through.” But the difference is immense between this earnest burst of feeling, wrung from Luther by the sight of similar suffering, and implying that he had hitherto thought himself therein a sinner more than other men, and the coarse and insulting statement of Zuingli of their common unbelief.

¹ Thus, against the theory that the Sacraments were signs, which, while they took place, assured a man of that which takes place within, he says, “Yet in vain have they invented this: as if, while a man is dipped in water, “any thing took place in him, which he could not by any means know, unless “he were at the same time bathed with water. Let not any one be offended, “but they know not what faith is, or how it has its birth in man.” *De vera et falsa relig.* Opp. t. 2. f. 198.

not understand an actual, real, though not physical, imparting of CHRIST to the soul of the believer through the Sacraments: it was to him a miracle, of which he had no outward evidence, nor any tangible proof¹: and having no sense for it, he rejected it as an unattested miracle, and preferred bending the words of Scripture, which pointed to it. Zuingli's system appears to have been, in this respect, negative: he held the two parts upon which the Calvinistic system of the Sacraments was subsequently built: the idea that the Sacraments were signs of grace before received, and the absolute irrespective election by God, not to the privileges of the Covenant, but of persons, whether within or without it, to life eternal. He does not seem, however, to have systematized these views, and though Scriptural authority is alleged, it does not appear to have been the basis of his theory. His notions of the meaning of a Sacrament, were derived originally, not from Scripture, but from classical usage. "*Sacramentum*," he says², "according to Varro is a pledge, which they who had a suit, deposited by some altar. Again, *Sacramentum* is an oath, which use of the word still holds in the popular language of Gaul and Italy; and lastly, there is the military "*Sacramentum*, whereby soldiers are bound to their leaders: for, that it is used for a sacred and mysterious thing among the antients, appears not. Whence also we have given no place to this meaning. Neither does it express the word *μυστήριον*, for which it is used in the Latin translation of the Old Testament. Whence we are led to think that a Sacrament is no other than an initiation or pledging. For as litigants deposited a certain sum of money, which the victor only might remove; so those who are initiated by the Sacraments, bind, pledge themselves, and receive as it were a gage, that they should not retreat." This etymology he frequently repeats; and from it he infers that "since the Sacrament is an initiation or public sealing, it has no

¹ This is his constant argument against Luther. "What miracle is there which no man had felt?" *Amica Exegesis* f. 331. and v. 337. f. de Cœna Domini f. 277. ad Theobald. Bellicam. f. 263. The argument was originally Bucer's, *ib.* f. 331.

² De vera et falsa Relig. t. ii. f. 197. v. 198.

“ power to set the conscience free.” In like manner he argues elsewhere from its theological use, “ A Sacrament ¹ is a sign of “ a sacred thing,” “ but if ² they are signs, then they cannot be “ that whereof they are signs. For if they were the things, then “ they could not be called the signs. For one and the same “ thing cannot be the thing, and the sign which signifies the “ thing.” And with such shallow show of common-sense argumentation as this, the whole doctrine of the Sacraments is dispatched : and Zuingli concludes : “ On which account Baptism “ is a sign, which binds and initiates us into JESUS CHRIST. The “ Eucharist indicates (innuit) that CHRIST died for us, and was “ put to a dreadful death. Of these most holy things CHRIST “ willed that these Sacraments should be the outward signs.” As if the sign might not also be the instrument, whereby that which is signified is conveyed ; or as if this dry arguing from the definition of words, could lead to any truth in things spiritual ! Zuingli was so much engaged in arguing against those who extolled the outward signs unduly, or whom he held so to do, and was so intent thereon, that the general impression from his works would be that the Sacraments were simply “ outward signs of a “ Christian man’s profession,” and unconnected with any spiritual grace. His apologist, Hospinian ³, is compelled to admit that the opinion that the body of CHRIST was in some way locally included in the Eucharistic bread, being (through the different views of the Papists and of Luther) very deeply rooted in men’s minds, Zuingli “ applied the whole force of his mind to eradicate it : and this in such wise, that he seemed rather to hold that the LORD was absent than present in the Holy Supper ; and that symbols, rather than the Body and Blood of CHRIST, were then imparted.” This is of great moment ; for a man’s belief is not what he abstractedly holds, or what he would, if questioned, ultimately fall back upon ; but his practical belief is just so much of his system as is habitually interwoven in his mind and

¹ Opus Articulorum, Art. 18. Opp. t. i. f. 31. de Baptismo Opp. t. ii. f. 60. Fid. Christianæ Expos. f. 551. v. ad Luth. Confess. f. 476.

² Ibid.

³ Hist. Sacram. P. ii. p. 49.

thoughts ; other truths may have been or may again be made part of his belief ; but if habitually thrown into the shade by the greater prominence given to another view of the subject, they can hardly be called part of his actual belief ; they are for the time in a state of abeyance and lifelessness, almost as if they were not held at all. Thus it comes to pass that very many men deceive themselves ; they have in a manner two systems of belief : one which they have been taught, and have not altogether unlearned, and which, if thrown back upon themselves, they would still hold to be true and acknowledge as their own ; and another, (composed perhaps of some portions of the former, or it may be the same only superficialized,) which is the way in which religious truth habitually occurs to their mind. Yet because they have never formally parted with the former, and have it in their mind, locked up, as it were, in a chest, they will, under ordinary circumstances, think that they hold it safely ; whereas the governing principle of their affections, heart, and life, and the belief of which they are actually conscious, are all the while very different. But in whatever degree this variance between a man's abstract belief, and his habitual animating faith, may be palliated to the individual, or however the truths which he may be said really and influentially to hold, may maintain in some degree his spiritual existence, (and blessed is he, who has not known some degree of such discrepancy,) the influence which a man has upon his contemporaries, or upon posterity, depends entirely upon that, his prominent system of belief. That which has seized possession of his own mind, is that whereby he influences the minds of others. The more retiring parts of his system, by which it may be to him occasionally modified and controlled, have but little influence on himself ; how should they then have strength enough to reach others ? They die with him, unless revived through some other instrument. Hereby the gradual decline of religious belief is in some measure accounted for ; and herein we may see, how, though held extensively, the truths of the Gospel may fail of any general impression ; and that they must be held more vividly, more energetically, more

really, more uniformly, before they can break down the strong holds opposed to them. The spark, which smoulders in our bosom, can kindle no flame in those around.

Although, then, Zuingli used occasionally the language "that¹ the sacramental body of CHRIST was given in the Supper," that² "we have the body of CHRIST with us in the Supper" "in the most excellent and noblest way," this meant but little, and had therefore the less influence. It was an approximation of words, not of belief. Zuingli's idea of the presence of CHRIST was only, that He was present to the mind which contemplated Him. "We have said long ago³, that the body of CHRIST is "in the Supper, by the contemplation of faith; now then, let "the adversaries turn which way they will, they will find no "help, whereby they may drag it into the Supper in any other "way." "We⁴ have never denied that the Body of CHRIST was "sacramentally⁵, and in a mystery, in the Supper, both on "account of the contemplation of faith, and the whole action "of the symbol." "We believe⁶ that CHRIST is really in the "Supper: yea, we believe not that it is the LORD'S Supper unless "CHRIST be present," seem plain words, yet are they immediately explained away; so that He is no further present, than in every other congregation of the faithful. "In proof of this," he proceeds, "'When two or three are gathered together in my name, "there am I in the midst of them.'" How much more, when the "whole Church is gathered to Him!" And in the strongest passage which his Apologist⁷, expressly writing upon the doctrine of the Eucharist, could find, we have still nothing more than a

¹ Epist. ad Principes German. Opp. t. ii. f. 548. v.

² Ad Lutheri Confess. Respons. ii. Ib. f. 508. v.

³ Ad Princ. Germ. f. 549.

⁴ Zuingli explains this (Fid. Christ. Expos. f. 556). "The bread has the name of the Body, yea, is the Body of CHRIST, but by title, and signifying it, which moderns call 'sacramentally,'" and p. 554. v. "To eat the Body of CHRIST sacramentally, is, to speak properly, to eat the Body of CHRIST in mind and spirit, the Sacrament being added (adjuncto Sacramento)."

⁵ Ibid. f. 546. v.

⁶ Fid. Chris. Expos. ib. f. 563.

⁷ Hospinian, l. c. p. 55.

sensible representation of CHRIST's death, and the contemplation of that death in the mind of the worshippers. Some of the words are strong, for he is persuading others, probably himself also, that his views did not derogate from the doctrine of the Sacraments. "When¹ then bread and wine, consecrated by the very words of the LORD, are distributed to the brethren at once, is not now whole CHRIST, as it were, sensibly, (that if words are needed, I may say even more than is wont) offered to the senses also? "But how? Is his very natural body offered to be handled? By no means; that is offered to be contemplated by the mind, but to the senses the sensible sacrament of the thing. For the mind acts more freely and unencumbered, when it is diverted as little as may be, by the senses. When, then, there is presented to the senses what is very similar to that which the mind is engaged in, it is no slight aid to the senses. Add, (which is not least to be accounted of,) that those signs were so instituted by CHRIST Himself, that, by their analogy also, they may be of much avail to lead to the thing, *as present* by faith and *contemplation*. Whence, since Sacraments were instituted to this end, that they may teach, admonish, and delight sensibly, *not less than outward speech*, it happens that, having acquired the name of those things, whereof they are the signs, and which are themselves the real refreshment of the mind, they inflame the mind more vehemently than if any one were to think over the Divine goodness, however religiously, without them." Zuingli's *positive* view of the Sacraments is completed by the other passage, part of which is quoted by his Apologist; "Since², then, it is irrefragable that in Baptism and the Eucharist, that which is signified by the Sacraments is ours before we use the Sacraments, what reason is there in attributing to the Sacraments what we had before? since Sacraments make confession of, attest, and exercise only what we had before, how long shall we tempt the SPIRIT of GOD in a matter so plain? Are then the Sacraments in vain? by no means, as was said. For they preach the salvation which has been given by God, they

¹ Ad. P. G. f. 546.² Ibid. f. 547. v. 548.

“ turn the senses thither, and then exercise faith, the promise of
 “ which they hold forth ¹, and draw to brotherly charity. And
 “ while all this is done, one and the same Spirit operates ; who,
 “ as He bloweth, draws at one time without, at another with,
 “ an instrument, whither, as much as, and whom, He wills.”
 This is the strongest passage in Zuingli ; and one rejoices to
 find even this recognition of spiritual influence at, though not
 properly through, the Sacrament. This then is the sum of
 Zuingli’s doctrine of the Sacraments, that they are symbols, that
 they exhibit Divine truths forcibly to the mind, so as to kindle it,
 and that thereat the HOLY SPIRIT exercises an influence where,
 and upon whom He wills. But to judge of the effects of Zu-
 ingli’s doctrine upon others, such an insulated passage will not
 suffice. We must take into account the illustrations which he
 continually employs, and which all tend to represent the Sacra-
 ments as mere outward symbols. They are “ testaments, not
 “ the thing bequeathed ;” “ writings ;” “ the giving up of keys
 “ to another ;” “ signs of a covenant ;” “ the seal-ring ³ given
 “ by the father of a family to the absent wife, with his own image
 “ impressed thereon ;” signs of a past gift, memorials, tokens, by
 the sight whereof our love may be cherished, but not means of
 grace. These popular illustrations convey far more than abstract
 statement. We must consider also the impression made by the
 positive contrary statements which Zuingli so often repeated
 and inculcated ; “ The Sacraments are *only* badges of the Christ-
 “ ian society, and confer nothing towards salvation,” and the
 like ; and that this was his general mode of teaching : but chiefly
 one must look upon him as bending his great energies to this one
 point, “ to eradicate (in the words of his Apologist ⁴) these notions
 “ from the minds of men ;” for which end in treating the belief

¹ “ Quam et proximo pollicentur.” I doubt about the meaning ; for
 Zuingli says again and again that “ Sacraments do not *impart* faith ;” and
 “ that the only faith which they produce (faciunt) is an historical, (*i. e.* as
 “ memorials that CHRIST has suffered,) and that, whether they be received or
 “ no ; but that he has died for us, that they signify only to the pious believer.”
 (Fidei Christianæ Expos. t. ii. f. 555).

² Ad. P. G. f. 545. v.

³ Ibid. f. 549.

⁴ Hospinian l. c. p. 49.

even of Luther, he uses, occasionally at least, a coarseness and profaneness of language, which, upon such a subject, must work incalculable evil, but of which one naturally can give no instances. Some of this offensive language was perpetuated in his school. Besides this there is the fixed and universal tendency of negative principles in religion. They spread, and that downwards.

The two Sacraments are indissolubly connected. An individual or an age may for a while be inconsistent, since of inconsistencies there is happily no end. This variance, however, becomes gradually effaced. Unless by some guidance of God, men are brought back to higher views of the one Sacrament, their estimation of the other will imperceptibly sink. An hereditary awe of that of their SAVIOUR'S Body and Blood will for a time continue to raise their reverence for it even above their own theory ; but the doctrines are in principle the same ; and so will men's veneration, thankfulness, honour, delight in both, at length be. Either they will see in both their SAVIOUR, or in both (I speak of Churches, or Sects, not necessarily of the period of individual life, although very frequently in this also) they will see but an empty symbol.

In the above statement of Zuingli's views, the Lord's Supper is most frequently instanced as being the subject of the controversy ; but the principles relate to Baptism also. As to this Sacrament also, Zuingli fixed his theory after an interval of doubt ; in this instance, as to the efficacy or propriety of Infant Baptism. " If¹ Sacraments were signs, and signs for the confirmation of faith, how can they *confirm* the faith of infants, " since it is certain that as yet they have none ? Wherefore I " also, (to own the truth ingenuously) some years ago, deceived " by this error, thought it better that children should not be " baptized, until they had arrived at a mature age." This difficulty, arising from the first error, that Sacraments were *only* signs, required a further modification of his views. Zuingli accordingly sums up thus his views on Baptism². " No element

¹ De Baptismo, t. ii. f. 63. v.

² Ibid. f. 97. v. Again, at the beginning of the same work, f. 59. v. " If " in the Old Testament ceremonies were outward only and carnal things, and

“ of this world, yea no outward thing, can cleanse the soul of
 “ man. For the purifying of this is the work of Divine grace
 “ alone. Baptism then cannot wash away the defilements of
 “ sin. But since it was instituted by God, and yet does not
 “ wash away sin, it is altogether certain that it is no other than a
 “ Sacramental sign, whereby the people of God are bound and
 “ united to one faith and religion.” So that his view is just that
 mentioned by our Articles (Art. 27.) as inadequate. These
 maxims,—the inadequacy of outward things to wash away sin,
 and the assumption that Baptism is a sign only, the outward
 element of water alone,—and the purports of Baptism, which he
 deduces from these maxims, form the greater part of the state-
 ments of Zuingli; and these he inculcates with the utmost
 earnestness and positiveness. “ This¹ conviction abides with
 “ me, certain, unshaken, and infallible (which if the authority
 “ and power of the whole world would impugn, they will yet
 “ effect nothing with me), that no element, outwardly adminis-
 “ tered, can avail any thing toward the purifying of the soul.”
 And so, assuming as before, the incompatibility of the sign with
 the thing signified, he argues as if all were outward. “ John²
 “ (whose Baptism he contends to have been the same³ with that
 “ of CHRIST) taught amendment and true repentance; and those
 “ who, influenced by his teaching, embraced repentance and
 “ amendment of life, he signed with the outward water of Bap-
 “ tism, *yet they were not any way the better for it*; for what pre-

“ could not bring any purity or cleansing to the wretched and polluted con-
 “ sciences of men, how much less in CHRIST, in whom the Spirit only
 “ gives us life. Meanwhile, however, He has bequeathed to us, who are his
 “ members, two ceremonies, *i. e.* certain symbols and outward signs, Baptism
 “ namely, and the Eucharist, (or as others have termed it the commemoration
 “ of His death), wherein He wished to consult our infirmity and accommodate
 “ Himself to us. By one of these signs, which CHRIST has instituted for us,
 “ Baptism, we are marked at the same time and consecrated to God. In the
 “ other, the Eucharist, or commemoration of His death, we give thanks to
 “ God, our heavenly Father, for that immense benefit of our redemption and
 “ salvation granted.” See also Responsio ad libell. D. Baltazaris, ib. f. 108.

¹ Ibid. f. 71. v.

² Ib. f. 67. v. add f. 68. v.

³ Ib. § de prima Baptismi origine et Institutione f. 73. v. sqq.

“ vented their repenting without being baptized ? Baptism then “ was only a ceremony, whereby they attested publicly that they “ were of the number of penitents.” The ministers he regards not as instruments in God’s hand, but as independent agents, and so performing a mere outward work. “ CHRIST,” he says¹, “ manifestly distinguishes (Acts i. 5.) between that outward “ Baptism of water, and that whereby the faithful are baptized “ by the Holy Spirit. John is declared only to have baptized “ with the water and the preaching of the outward word : and as “ many as now baptize do no other. *For what else should men “ here do*, than teach with the outward word, or sprinkle with “ water, or dip the baptized into it ? Our controversy then about “ infant Baptism is only about the outward Baptism of water, “ and the teaching of the outward word.” “ So also Peter, Paul, “ James, and others after them, only baptized with water and the “ outward word or teaching ; but *to baptize with the Spirit is the “ office not of men but of God*, who alone, according to the counsel “ of His wisdom, hath been wont to baptize with the Holy Spirit “ whomsoever and whensoever He wills.” The words of consecration again, appointed by Christ, since spoken through man’s mouth, became to him outward also, man’s words and not God’s. Quoting the language of St. Augustine, “ The word is joined to “ the element, and it becomes a Sacrament,” he answers³—“ The “ authority and power of no outward word which proceeds “ out of the mouth of man, can be greater than the authority and power of the water itself. For no one, save God “ only, can take and wash away sin.” If then occasionally the strong language of Scripture escapes into the pages of Zuingli, so that one might think that some high spiritual benefit was imparted through Baptism, this is presently corrected. Thus, commenting on Rom. vi. he says⁴, “ Who, examining these “ things more diligently, would not perceive that Baptism is an “ initial sign, which engrafts us into CHRIST, consecrates us “ wholly to Him, to this end, that we should be made new men, “ and live a new life in Him ;” and again⁵, “ Baptism is an

¹ Ibid f. 60. v. 61. 68. ² Calvin borrows this language, Instit. iv. 15. 8.

³ Ibid. f. 70. v.

⁴ Ibid. f. 69.

⁵ Ibid. f. 66. and v.

“ initial (or initiating) sign, which engrafts us into God (Deo “ inserit) and shows that we are God’s.” Yet these cheering words “ engrafted into CHRIST” are explained only to mean that we are “ made members of that outward society of Christians :” as indeed how should a mere “ outward ceremony” unite us with our SAVIOUR ? “ It is established,” he says¹, “ that that “ outward Baptism, which is by water, confers nothing towards “ the purifying of the soul ; wherefore this is only a ceremony, “ an outward sign, whereby it is indicated that a man is brought “ to JESUS CHRIST our LORD, engrafted and initiated into Him, so “ that he now *wishes* not to live to himself but to CHRIST :” and thus we come back to the old statement, only invested or disguised in Scripture words, that “ Baptism is a sign of a covenant “ whereby we initiate², or consecrate³ any one to God :” for indeed a ceremony, which had no power to purify, could not engraft men into CHRIST. This initiation also he compares⁴ to the garb, wherewith novices in a monastery were invested, or to the oath⁵ taken by soldiers, or “ the white cross⁶ worn by the Swiss, which “ shows that they are and will remain Swiss.”

The excellencies of Baptism are distinctly enumerated by Zuingli in a work, which, being written only five years before his death, of course must contain his mature views, and in which Bullinger says that he surpasses himself—his “ Exposition of the Christian Faith to the Christian king⁷.” They are these:—
1. The Sacraments were instituted by CHRIST : 2. attest His history : 3. set before us the things which they signify, whence they are called by their names : 4. signify great things : 5. have an analogy or aptness to represent the things signified : 6. aid faith (by withdrawing the senses, to contemplate divine things) : 7. are an oath binding Christians together ;—in all which there is no vestige of any spiritual influence. Infant Baptism can

¹ Ibid. f. 71. v.

² Ib. f. 67.

³ Ibid. f. 59. v. 85. Op. de vera et fals. Relig. f. 198. v.

⁴ De Bapt. f. 64. v.

⁵ Ibid. f. 67. v. ad libell. Struthionis, f. 313.

⁶ De Bapt. f. 60.

⁷ Fid. Christ. Expos. “ Quæ Sacramentorum virtus,” f. 555. v. 556. et v.

then have none. Its benefits are also enumerated¹. "It is the same as Circumcision; that dedicated men to God, but under the yoke and band of the law; Baptism, to the same God, but under CHRIST, who is grace itself." The rest are, 1. "that we all grow up in the same doctrine, the Christian. 2. Children will be educated Christianly. 3. It removes sluggishness in teaching." Nay, Zuingli often urges against the Anabaptists the unreasonableness of objecting to infant Baptism, "since it is an outward and ceremonial thing², which, as well as other outward things, the Church may use worthily and with propriety, or omit and remove it, as seems to her most to conduce to the edification and well-being of the whole body."

It is remarkable, that in Zuingli again, with this depreciation of Baptism is united the denial of original sin, *as sin*, in all born of faithful parents³—which is indeed essential to the whole theory that the Sacraments are signs only, or attest only grace imparted; for if original sin is not remitted through Baptism, then, as these writers affirm, these children must have been holy by virtue of the covenant, i. e. had no original sin. Original corruption Zuingli admits, but its sinfulness he explicitly denies⁴.

In taking this view of Baptism, Zuingli was aware that he was setting up a new doctrine, unheard of in the Christian Church from the times of the Apostles to his own. We do not judge him; but in this instance he stands forth as a solemn warning

¹ De Bapt. f. 95. v. sqq. ² Ib. f. 96. ad. libell. D. Baltazar. f. 105. v.

³ See above, p. 86.

⁴ "I confess that our first father sinned a sin, which is a real sin, wickedness, crime, and wrong. But his descendants have not sinned in this way; *quis enim nostrum in paradiso pomum vetitum depopulatus est dentibus?* Whether then we will or no, we are obliged to admit that original sin, as it is in the sons of Adam, is not properly sin, as has been already shown; for it is not an offence against the law. It is then properly a disease and a condition." Ad. Carolum Imp. Fidei ratio, f. 539 v.; and f. 540, having argued shallowly from Rom. v. 1 Cor. xv. 22, he terms it "impious and presumptuous" to hold, that in Christian children "it deserveth God's wrath and damnation," (Art. 9) on account partly of the reparation through CHRIST, partly of God's free election, which does not follow faith, but faith follows it. Cp. de Peccato originali Declaratio, ib f. 115, v. sqq.

to us, showing how—not only general integrity, and straightforwardness and zeal against corruptions which derogate from the glory of God—but even the assiduous study of Holy Scripture with prayer¹, will not preserve a man from falling into pernicious error, which may destroy the very good which he labours to promote, so long as there is one uncorrected sin remaining within his own bosom. Zuingli's writings discover an arrogant self-confidence, which thinks lightly of any belief opposed to his own, although it were that of the universal Church; and he became the author of tenets which immediately well nigh effaced the Sacraments of his LORD. His rationalistic tone sowed the seeds of a dreadful harvest, which his country is now reaping.

“This I must ingenuously confess, at the beginning of the “book,”—thus² he opens his work on Baptism, “that all probably (*fiere omnes*), as many as, from the times of the very “Apostles, have undertaken to write on Baptism, have in no “few things missed the mark. It is a great thing that I say, “but I am compelled against my will to say it. For never would “I have allowed this to pass my lips (although I have always “delivered the true doctrine on this subject), unless I had been “compelled through that contumacious obstinacy of most contentious men. But that I have herein spoken no less truly than “openly, is self-evident. For no one of their number can be “found, who has not ascribed to the element of water, what neither “it has, nor have the Apostles taught that it had. And those “Ancients wrongly understood the saying of CHRIST to Nicodemus, ‘Except a man be born again of Water and the SPIRIT,’ “&c. Wherefore we also will see what Baptism is, after a “manner far different from what *all, ancients or moderns, yea, or “the writers of our own times*, have done. And all this we will “establish, not by dreams of our own, but by testimonies from “the Divine Word.”

The opinions of Zuingli are of chief importance, because he was the parent of the Reformed, as Luther was of the Church

¹ Melchior Adamus relates this of Zuingli, *De Vit. Germ. Theol.* p. 27.

² F. 59. v. Zuingli complains elsewhere of “those who had ‘*Patres*, “*Patres*,’ for ever on their mouth.”

which bore his name. He furnished the model, the "form of words," and stamped the character and impress of the Reformed, as Luther did of the theology of the Lutheran Church. He used incredible zeal in propagating his opinions on the Sacraments¹. Zurich, on account of the peace enjoyed there, was a place of refuge for the Reformed. His writings and opinions were diligently spread in France and Germany; and in Italy appear to have been more known than Luther's. They are addressed to the understanding, and at once cut the knot of the controversy with Rome². For those who had previously disbelieved the Romish doctrine, (and such, Zuingli says, was the case of most ecclesiastics,)³ it seems, humanly speaking, impossible that they could come to any other result. The doctrine of the Sacraments, as instruments of grace, held by Luther, (I speak not of his peculiar theory of Consubstantiation), was termed "a going back to the flesh-pots of Egypt⁴."

¹ Hospinian, p. 46.

² A saying of Luther's is well known, to this effect:—"With the reformed doctrines I could give such a blow to Rome! but I dare not; *it stands written*," (es steht geschrieben).

³ In the passage above cited (p. 90), Zuingli mentions that the Romanists of his day denied this as a calumny, but this he treats as mere hypocrisy.

⁴ E. g. Ad Lutheri Confess. f. 432. v. In the Exegesis Eucharistiæ, f. 358, he calls Luther's doctrine "the restoration of the reign of Antichrist."

OXFORD,

Feast of St. Michael.

(CONCLUSION UNAVOIDABLY DELAYED.)

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TRACTS FOR THE TIMES.

SCRIPTURAL VIEWS OF HOLY BAPTISM.

CONTINUED.

“ MINIME SUNT MUTANDA QUÆ INTERPRETATIONEM CERTAM
SEMPER HABUERUNT.”

Dig. i. tit. 3. lex 23, p. 78, Ed. Gothofr. 42, quoted by Hooker, B. v. c. l. § 5, ed. Keble.

THE character of the Reformation in the several countries of Europe turned mainly upon the doctrine of the Sacraments; as indeed every one will find, that the way in which he embraces and practically holds them, will affect the whole character of his spiritual life. The two continental branches, who cast aside the errors of Rome, each erred in this respect; and thus became new, rather than reformed, Churches. In either, one individual stood too prominently forward, and impressed upon his society the character of his own mind, rather than that of the Church Catholic. And we cannot sufficiently admire the loving-kindness of ALMIGHTY GOD, who allowed the seeds indeed of Reformation to be sown among us by Wickliffe, yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie, as it were, in the earth, until those which were less sound should by length of time decay; and again, that He placed so many impediments in the way of our final Reformation, (for what man does rapidly, he does rashly,) and held back our steps by the arbitrariness of Henry; and, when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and

proved us by the fire of the Marian persecution, and took away, by a martyr's death, those in whom we most trusted; and then finally employed a number of labourers, in the restoration of His temple, of whom none should yet be so conspicuous, that the edifice should seem to be his design, or that he should be tempted to restore the decayed parts according to any theory of his own, but rather that all things should be made "according to the pattern which He had shown us" in the Church Primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Reformed¹ (the Zuinglian or Calvinist) Church: now we bear no human name; we look to no human founder; we have no one reformer, to set up as an idol; we are neither of Paul nor of Apollos; nor have we any human maxims or theories as the basis of our system; but have been led back at once to the distant fountains, where the waters of life, fresh from their source, flowed most purely.

Both of the continental branches, as was said, erred in this respect; and both have, through their error, suffered. Luther, although scripturally asserting the presence of CHRIST in the Eucharist, still retained from the Romish Church the idea of the necessity of explaining that presence. His theory of Consubstantiation was, not a development of Divine truth, but a human system, explaining the *mode* of the Divine operations. This first error entailed the necessity of other expositions, on points about

¹ The "Reformed" is the received name for such Churches as agree with Calvin and Zuingli in the doctrine of the Sacraments, and as such was understood in old times not to include the English, which was always accounted as a Church *per se*. As, however, the Churches comprehended under this name did not altogether agree among themselves, it came to be used for that portion of the Western Church which was neither Romanist nor Lutheran. Hooker speaks of "reformed," as opposed to corrupt Churches; but he also uses the term of those, who considered themselves eminently "Reformed" Churches, as being most opposed to Rome, c. g. B. iv. c. 14. Init. "To leave reformed Churches, therefore, and their actions, for Him to judge of in whose sight they are, as they are; and our desire is that they may, even in His sight, be found such as we ought to endeavour, by all means, that our own may likewise be; somewhat we are enforced to speak concerning the proceedings of the Church of England."

which we know nothing either way, and upon which, consequently, it was a great evil to have to decide or to speculate. Such are the ubiquity of our SAVIOUR'S glorified body, the communication of the properties of His Divine to His human nature, and the like. These, however, of necessity, occupied a prominent, because a distinctive, portion of the Lutheran system. Thereby, and through the abolition of Episcopacy, the Lutheran became a new Church, built, indeed, in great part, of the old materials, but still upon a new model, and with untempered mortar. Its connection with the primitive Church, and so its own stability also, was loosened. It was a particular Church, and erected on a narrower platform, than the Church Catholic.

The Reformed Church erred still more widely in that its first departure from the antient model in the doctrine of the Sacraments was opposed to the obvious sense of Scripture also : it was not merely a particular or human, opposed to the Catholic system : but it required a forced exposition of the Word of God. This Church suffered also in proportion more. Its theology limited the favours of ALMIGHTY GOD, when Scripture had declared them free ; it restrained the mercies of His Sacraments, where He had not restrained them ; and it became itself stiff, harsh, unconfiding, and restrained. We find in it, in comparison, but very little of the child-like, dependent, overflowing and humble joy of the Antient Church, which in part appeared in the older Lutheran writers, and especially in their hymns, and which is found in a portion of our own earlier theology.

The tenets of Zuingli were, as was said, well adapted to human reason ; they were suited to men's common-place understanding ; they recognized faith, and yet made the operations of faith cognizable by reason ; and so appeased at once both conscience, and those common cravings of intellect, which a more vigorous faith restrains. The theory then spread widely, as it was calculated to do. The tenets of Zuingli were shared by *Œcolampadius*, and had no opponent in the Swiss Church. Their disciples include, directly or indirectly, all the reformed Church, except that of Germany ; and even this, as our own, for a time, was indirectly and partially influenced through the medium of

their writings. Among the disciples of Zuingli, either orally or in writing, might be named Peter Martyr, Pellican, Bullinger, and Farell, the reformer of Geneva. His most extensive influence, however, was indirectly, and by way of descent, through Calvin. Calvin, namely, as is well known, though he established the discipline of Geneva, was not one of the original reformers: its doctrines he found already established; and especially with regard to the Sacraments¹, he methodized only and arranged and here and there perhaps modified the doctrines, or, rather, perhaps, the language of Zuingli. The doctrines, the arguments, the language, the turn of expression, the subsidiary statements, the very illustrations, which Calvin employs on the subject of the Sacraments, are all to be found scattered up and down in the writings of Zuingli; only in Zuingli they are presented in a polemical form: Calvin has matured them into a doctrinal scheme. The definition of Baptism is the same: "a sign² of "initiation, whereby we are *enrolled* in the society of the Church, "that, being engrafted into CHRIST, we may be *accounted* among "the sons of GOD." The mode of disposing of the old Church's definition, "a visible sign of a sacred thing," or "a visible form of an invisible grace," is the same³: there is the same illustration of the Sacraments by the outward sign⁴ of the Old Testament: the same denial of grace⁵ being imparted through the Sacraments: the assertion of the identity of the Apostles' and John's Baptism⁶ (of which assertion Zuingli was the first

¹ It is characteristic, that the allowing the Font to be placed within the Church was one of the points in which Calvin refused obedience to the Synod of Lausanne, and so subjected himself to banishment from Geneva, wherein he had recently undertaken the cure of souls.

² Instit. 4. 15. 1.

³ Viz. that it is a visible sign, or form, or figure, of a divine grace, which is invisible; which invisible grace, he says, is *sacramentally* united with the sign, i. e. as Zuingli explains "sacramentally," is represented by it. So also Calvin, Instit. 4. 14. 1.

⁴ Instit. 4. 14. 18.

⁵ Ib. 4. 14. 14 and 17. Zuingli, t. ii. f. 63.

⁶ Ib. 4. 15. 6. sqq.

author)¹: the like arguments, and the like solutions of the texts opposed²: the same statements that the value of Baptism consisted in its being a sign of a previous covenant³, or promise⁴, or rather the transfer of its benefits to a previous election⁵: the reference to Abraham⁶ and to Rom. iv.⁷ and to the promise, "and to thy seed⁸," as the groundwork and *substance* of the Sacrament of CHRIST, and our rule for understanding it: the identifying of Baptism and Circumcision⁹, (as of the Paschal¹⁰ lamb with the LORD'S Supper): the same assertion, that regeneration¹¹ precedes Baptism; that infants of Christian parents are holy¹² before Baptism; that the word of consecration is an instrument of teaching¹³ only: the same comparison of the Sacraments with the written word¹⁴: the same language against tying or binding God's grace to the Sacraments¹⁵, or inclosing it within them: the same dread of their value being exaggerated¹⁶, or any mystical virtue being contained in them¹⁷, or their washing away sin¹⁸: the same view of them, as only *representing* spiritual things

¹ "Nor do these alone, but all the theologians also whom I remember ever "to have read, most resolutely maintain this same opinion," (i. e. that the Baptism of John was neither the same, nor agreed with that of CHRIST). Zuingli de Bapt. Opp. t. ii. f. 73, v. 74. Melancthon, however, adopted the same view.

² Inst. 4. 15. 18. Zuingli, t. ii. f. 78.

³ Ib. 4. 15. 20 and 22. Zu. f. 67.

⁴ Ib. 4. 14. 3.

⁵ Ib. 4. 15. 17. Zu. de Sedit. Auctorib. t. ii. f. 134, v. comp. P. Martyr, Loci, 4. 8. 7 and 14.

⁶ Ib. 4. 14. 5. Zu. de Pecc. Orig. t. ii. f. 120.

⁷ Ib. 4. 14. 21. sqq. Zu. f. 84. 134. v. cp. P. Martyr, 4. 8. 7. ad. 1. Reg. f. 74.

⁸ Ib. 4. 16. 3. and 6 and 9. Zu. f. 109. 112.

⁹ Ib. 4. 14. 20. sqq. and 16. 3. sqq. Zu. ad. Libell. D. Balth. t. ii. f. 108. v. and f. 37. v. 59. v.

¹⁰ Ib. 4. 16. 30. Zu. Subsid. de Eucharist. t. ii. f. 250.

¹¹ Ib. 4. 15. 20. Zu. t. ii. f. 62.

¹² Ib. 4. 15. 22. Zu. de Pecc. Orig. t. ii. f. 120. v.

¹³ Ib. 4. 14. 4.

¹⁴ Ib. 4. 14. 1 and 7, and 10, 11, and 14 and 17.

¹⁵ Ib. 4. 14. 9, &c. cp. P. Mart. 4. 7. 3.

¹⁶ Ib. 4. 14. 9.

¹⁷ Ib. 4. 15. 2 and 15. Zu. f. 70, &c.

¹⁸ Ib. 4. 14. 16. Zu. Exeges. Eucharist. f. 358.

to the mind of man¹. These and many other points will strike any one who, having familiarized himself with the language and manner of Zuingli, shall afterwards read Calvin's treatise, so that one seems to be reading Zuingli again, only in a different form. Nor is it, of course, any disparagement to Calvin, that a system of doctrinal theology, written at the age of twenty-seven, should have been worked up from materials furnished by others. Only, as others also have observed, Calvin as well as Zuingli is inconsistent; and whether it be that the tenets of his early years in part break through a system later acquired; or whether, as is probable, he shrunk from the consequences of his own scheme, yet certainly he occasionally uses stronger language than belongs to that system². Here and there he even criticizes language, which resembles that of Zuingli; and (which alone appears to present any real difference in their systems) Zuingli explicitly denies³ that Sacraments confirm faith; Calvin asserts it⁴. Yet the difference is again in words; for both assert that the *contemplation* of God's mercy, as *represented* in the Sacraments, is a mean of confirming and strengthening our faith; and both deny that the Sacraments *convey*, or are vehicles of grace. Yet between these there is no third system. Indeed, all reformed writers, until of late date, have acknowledged Zuingli as authority for their opinions, equally with Calvin. He was as much, or more, looked up to in his day, by those of that school: nor had it been worth noticing, but that moderns have been inclined to set Zuingli aside, because he speaks out, and shews the effects and character of their theory more plainly than Calvin; or have been misled to draw an unauthorized distinction between them.

If, however, there be any difference in the modes of statement

¹ Inst. 4. 14. 5, 6. 12. cp. P. Martyr, Loci, 4. 7. 3.

² Witsius, however, notices another source, which I was unwilling, upon my own impression alone, to name, viz. that Calvin uses one language in controversy, another, when tranquilly explaining Scripture. "Tantum sæpe interest utrum quis cum adversario contendat, an libero animo commen-
"tetur." De Bapt. § 39.

³ De Baptismo. f. 65.

⁴ Institt. 4. 14. 9.

of Calvin and Zuingli, it is this : that, according to Zuingli, Sacraments are testimonies to the Church ; according to Calvin, to the Elect ; but the essential character of the Sacraments as signs only, not means of grace, remains the same in both. The benefits, accordingly, of which Calvin supposes¹ Baptism to be the instrument, are, 1st, that it is a sort of diploma to *attest* that all our sins are utterly done away ; 2dly, that it *shows* us (ostendit) our dying in CHRIST, and our new life in Him ; 3dly, that it *testifies* (testificatur) that we are so united to CHRIST, that we are partakers of all His benefits. Wherein the blessings indeed comprehend all which the ancient Church also attributed to Baptism : but Baptism itself is but the outward seal, to attest to the believer's soul, mercies *already* received. Wherever, namely, Calvin explains what he means by the grace of the Sacraments, it is " the sealing of the Covenant of God," an " assuring us of " His promises," or " a sort of appendix added to God's promise to confirm and seal it, and to make it more attested, and " after a sort established, as God foresees to be needful, first for " our ignorance and slowness, then for our weakness² : they " are props to our faith, mirrors, wherein we see the love of God " more clearly³." This confirmatory influence of the Sacraments is set forth in a variety of forms and language ; but all comes back to this. On the other hand, Calvin, (as strongly, although not so frequently, as Zuingli,) decries the efficacy of the Sacraments, " any hidden virtue of the Sacraments", as a pestilent error : the tenet of the " Schools of the Sophists that " the Sacraments of the new law (*i. e.* those of the Christian " Church) justify and confer grace, unless prevented by mortal " sin," is condemned as " devilish⁴." The sayings of the ancient Church, as to the Sacraments, are termed " immoderate encomia⁵ ;" the language of St. Augustine, " that the Sacraments " of the old law only promised a SAVIOUR, ours impart health " and salvation, (*salus*) and the like figures of speech" are designated as " hyperbolical."

¹ Instit. 4. 15. 1—6.² Ib. 4. 14. 1—3.³ § 6.⁴ § 14.⁵ § 26.

The hard and dry character, indeed, of Calvin or Beza's mind was ill calculated for the restoration of the view of the Sacraments, which was now in the reformed Church destroyed: their mystical character was now effaced; Baptism was a sign to man; a mean of increasing the faith of the parents; a seal of grace before given; a sign of grace hereafter to be conveyed; but in no other sense a sacrament, than was the bow in the cloud¹, which was a sign of God's covenant,—an assurance to the infirmity of men's faith, but, in no sense, an instrument of grace.

This, as was said, belonged to the intellectual character of the theology of this school. The workings of faith, although incredible to the unbeliever, may still be made cognizable to the human intellect: the tendency of outward representations to embody to the mind things spiritual, to employ sense against sense, and to make things seen the means of lifting up the heart to things unseen, is also very obvious; as is also the power of a visible attestation to increase our credence in the things so attested.

¹ I find that *Chamier* actually refers to the like emblems as explaining his view of Sacraments. "It belongs to seals to give certainty, by signifying only, not by effecting. This is plain from the rainbow, Gen. ix.—the going back of the sun, Jos. xxxviii.—and is altogether the general doctrine of all signs added to promises." Tom. iv. l. 2. c. 5. § 42. and *Calvin*, Instit. 4. 14. 18. "The name 'sacrament' comprehends generally all the signs, which God ever ordained to man, to assure him of the truth of his promises, whether natural or miraculous." Of the former sort he instances the tree of life and the rainbow. "Not that the tree gave them immortality, which it could not give to itself, or that the bow had any efficacy in restraining the waters (being only a refraction of the solar ray), but because they had a mark stamped on them by the word of God, so as to be documents, and seals of his testaments." Of the miraculous, he instances the smoking furnace (Gen. xv.), Gideon's fleece, the shadow of the sun-dial of Ahaz; and the only difference which he makes between these and the Christian Sacraments is that "the signs here given are ceremonies." *Vorstius* (*Anti-Bellarm.* ad. tom. iii. contr. 1. Thes. 1, 2, arg. 2.) instancing the same "sacred signs, which are analogous to the Sacraments," says, "these have the power of sealing only, but not of conferring saving grace, through themselves; therefore we must hold the same of the real Sacraments." The same signs are instanced also in the *Hungarian Confession*, by *P. Martyr*, Loc. 4. 7. 2. and so generally among the reformed writers.

But this is all plain matter of intellect : the Sacraments are then in no mysterious manner channels of grace : they are all outward : Baptism is only an outward introduction into a visible Church, entitling men to, or rather attesting that they have, privileges, but not itself imparting any : it is no more spiritual than the seal, diploma, safe-conduct, to which they compare it. It is an unspiritual attestation of spiritual privileges. The Eucharist, according to this view, does not convey to the soul of the believer the Body and Blood of CHRIST, but is an external emblem, by the sight and feeding upon which, through the operation of the HOLY SPIRIT, the faith of the believer is excited to fix itself upon his SAVIOUR¹. The sacramental participation of CHRIST becomes the same, as out of the Sacrament. Its mysterious character is resolved into a mere picture. The Sacraments, doubtless, are all this : they are mystical representations to the soul : they are props of faith : they are visible seals of GOD's promises : they are images of things invisible : they are instruments to lift up our hearts to communion with GOD in CHRIST : but they are more ; and it is here precisely that this school stops short. They are channels

¹ This view is remarkably expressed in the following passages of *P. Martyr* (ad i. Reg. f. 74.) :—" When we *think* of this visible Word or Sacrament, the " Spirit of GOD rouses faith in our hearts, whereby we again and again embrace " the Divine promise, and thus justification is increased, while faith is increased " in believers." And loci, 4. 10. 76. :—" Frequent communion is not (on " our view) superfluous ; because, by frequently communicating, we celebrate " the remembrance of the LORD, and givings of thanks ; and the mind " is excited by the appearance of those things which are done ; for the signs " there are not mute, but speaking. Then it is a sort of badge, whereby " Christians denote that they are joined together, and with CHRIST. They " profess, besides, their faith that the body of CHRIST was put upon the " cross, and His blood shed for our salvation ; for it is not enough to believe " with the heart, but confession is made also with the mouth, and not by the " mouth only, but by outward actions." Comp. ib. §. 19. Again, in the Scotch Confession (of which *John Knox* chiefly was the author) :—" This union " and conjunction, which we have with the body and blood of JESUS CHRIST, " in the right use of the Sacrament, is effected by the operation of the HOLY " SPIRIT ; who carries us by true faith above all things which are seen, and " which are carnal and earthly ; and causes, that we feed on the body and " blood of JESUS CHRIST, once broken and shed for us, and which now is " in heaven, and appeareth in the presence of the FATHER for us."

of Divine grace to the soul, which are closed up indeed by unfaithfulness, yet are efficacious, not simply by animating our faith; but the one, by actually incorporating us into CHRIST, and creating in our souls a new principle of life, and making us "partakers of the Divine nature;" the other, imparting to us increased union with CHRIST, and (to use a term of the Fathers¹) a deifying influence, whereby God gives us that which man would have accepted from Satan—to "be as Gods," being partakers of the SON of GOD. But how the Sacraments effect this we know not: we understand not the mysteries of our first, how should we then of our second, birth? Of both rather we confess, that we are fearfully and wonderfully made, but how we were fashioned, we know not.

This school² then, by taking as their one definition of the

¹ E. g. St. Gregory of Nazianzum, (when "peril of waters" seemed to threaten death, before he should be baptized):—

καθαρίων γὰρ οἷς Θεοῦμεθ' ὑδάτων
ἡλλοτρούμην ὑδασιν ξενοκτόνοις.

² Only some principal authorities are here adduced; and that, chiefly, because the language of those consulted was so very similar, and their theory so entirely identical, that it would have been needless repetition to have quoted them. The authorities examined comprise those of chief weight, and who are acknowledged as such by later writers, as by *Gataker*, de vi et efficacia Baptismi Infantilis (a disputation against Dr. S. Ward, Divinity Prof. at Cambridge, who maintained the *Baptismal* regeneration of all infants, Whitaker, the regeneration of elect infants only); and *Witsius*, de efficacia Baptismi in Infantis (Misc. Sacr. t. ii. Exerc. 19). Of older authorities, Zuingli, Calvin, P. Martyr, Bullinger (Comm.) Beza, Musculus (loci, who agrees altogether with P. Martyr), Z. Ursinus, A. Willet (Synopsis Papismi), Whitaker (de Sacramentis), who, as an English divine, speaks sometimes more strongly of the efficacy of the Sacraments than the foreign, but his theory is the same;—of intermediate writers, Vorstius (Anti-Bellarmin.), Polanus (Syntagma Theolog.), Chamier (Panstrat. Cathol.), have been examined for the most part throughout; but some two or three, just so far as to ascertain that they spoke to the same purpose, and used the same language. Moderns have been purposely omitted, both to avoid the appearance of controversy, and because the object was to ascertain the original character of the theory in question, of which they could, of course, give no evidence. A large portion of the quotations are given by *Gataker*, who has selected naturally those most bearing upon his purpose, and is a repertorium for this end.

Christian Sacrament of Baptism what St. Paul says of the Jewish sign of circumcision¹, do in effect destroy the very essentials of a Sacrament. For, whatever general terms they may use of Baptism², when they begin to explain themselves, they always

¹ "I think scarcely any place can be found, where the nature of a Sacrament is so briefly and explicitly set forth, as in these words of Paul, wherein 'circumcision is called a seal.' *P. Martyr* ad Rom. iv. add *Loci* 4. 7. 7—11. *Chamier* (de Sacram. 2. 6. 16. ap. *Gat.* p. 97.) "The Sacraments justify in their own way, *i. e.*, Sacramentally; and what this means, Paul teaches as to circumcision; *viz.*, that it is the seal of the righteousness of faith." (*i. e.* of previous justification.) *Pareus*, *Dub.* 6. ad c. 4. *Ep.* ad Rom., makes this characteristic of the Calvinistic view of the Sacraments. The doubt proposed is, "do *our* interpreters explain rightly that Abraham received the sign of circumcision as a seal, &c.; and hence infer that this is the characteristic, which constitutes the Sacraments, and their principal use, that they are seals, sealing to the faithful the righteousness of faith on the part of GOD." This he affirms. Add *Whitaker*, de Sacram. q. 1. c. 2.

² Thus, it is not an unusual phrase with these writers to say that the Sacraments "not only signify, but effect what they signify," "not only shadow (*figurant*) but effect what they shadow;" and they are much displeased with their opponents, if they deny it; but when they explain this, we find that "effecting" only means that the Sacraments seal and confirm that word of "promise whereto they are united" ('*efficere*' utique obsignando confirmandoque verbum illud promissionis, cui adjunguntur ap. uti supra.—*Chamier*, *Gatak.* l. c. p. 102. For *Chamier's* notion, see above, p. 112. Note), whereby we come back to the same result, that they do but seal a thing already given, or to be given, but are not the channels whereby it is imparted. *Calvin's* definition of a Sacrament (and it is generally praised by this school, *e. g.* *Whitaker*, as the best,) is "an outward symbol, whereby the LORD seals to our consciences the promises of His good-will towards us, to sustain the weakness of our faith; and we, on the other hand, attest our piety before Him, angels, and men." (*Institt.* 4. 14. 1.) Or, more briefly, "a testimony of the Divine favour towards us, confirmed by an outward sign, with a mutual attestation of our piety towards Him." *Ib.* (Contrast this with *our's*, "an outward and visible sign of an inward and spiritual grace, ordained by CHRIST Himself, as a means whereby we receive the same, and a pledge to assure us thereof." In *Calvin's* view, the "means whereby we receive the same" is excluded.) *Gatak.* l. c. makes the excuse for his own (the Calvinist) writers as well as for the Fathers, that "whereas they say that the 'Sacraments effect what they figure,' they often so speak as to the Sacraments, as to need a fitting explanation, which," he adds, "they themselves also often furnish." *Gisb. Voetius* (ap. *Wits.* § 31. "immortalis nominis

resolve its benefits into the sealing or attesting past promises, or the shadowing forth of subsequent regeneration, and this to be effected by the hearing of the word, not by the influence of Baptism¹: they declare that by *seals* they do not

theologus,") approving of Burges' doctrine of "the regeneration of elect infants," criticizes it so far, that Burges (agreeing with his Church) "subjects " this regeneration to Baptism, and binds it thereto, as to a cause *sine qua non*, " or a moral instrument, which it follows." "This," he says, "is not proved " by his quotations from the Reformed Theologians. *Their opinion of the " efficacy of Baptism is known, that it does not produce regeneration, but seals it, " which has been already produced.*" [Wits. prints this last sentence in capitals.]

¹ *Beza*. (Coll. Momp. præf. part. iv. resp. ad coll. p. 24. ap. Gerh. loci de S. Baptismo § 118). "I never said, simply, that Baptism was the sealing of " regeneration in children, but of the adoption according to the covenant, " 'I will be thy God, &c.' nor did I say that all, or any children were " actually regenerated at the very moment of Baptism, but that the benefit " of regeneration, in its own time ordained by God, follows that act of Bap- " tism in infants by the hearing of the word." *Beza* appears, however, (ac- " cording to Witsius l. c. § 30.) to have been nearly singular in regarding " regeneration as subsequent to Baptism; the general doctrine is that stated " Note 2, p. 118. In one point only they all agree, in the anxiety not (as they " speak) to bind it to Baptism; whence some say that it is given either " before, at, or after Baptism. (See Witsius, § 24. Taylor's Comm. on Titus " and others). Very few of this school (with the exception of those English " Divines who engrafted part of the system of Calvin upon the doctrines of " our Church and those more modern) appear to have thought regeneration " generally to accompany Baptism. (Witsius names Le Blanc only.) See " also below, p. 145. Note 1. Well might a Predestinarian writer of our own " Church say, (though not borne out in claiming the agreement of Calvin,) " If yet they answered, that this follows not by their doctrine, viz. that Bap- " tisme is a bare signe, because they grant it to be also a seale of after grace : " I rejoyne, this helps not (unless they grant, as *Calvine* freely doth, some " principle and seed of grace, bestowed ordinarily in Baptisme); be- " cause, by their opinion, it is a seale of something absent that is to be ex- " pected in reversion only. They deny all present exhibition and collation " of any grace in the moment of Baptisme, by virtue of CHRIST'S institution, " and so they doe not make it a signe, *signifying*, but rather *prognosticating*, " only some future effect, which is a new kind of Divinity, that, so farre as I " am able to judge, destroys the nature of a Sacrament, by denying to it both " the chiefe part of it; viz., the inward grace thereby signified, and, together " with the signe exhibited and conferred on those that truly, and, indeed, be " within the covenant, as also the vigour and efficacy of the word of institution " which makes the union betweene the sign and the thing signified."—*Burges'* " *Baptismal Regeneration of Elect Infants*, pp. 110, 11.

mean instruments¹ of conveying grace: they deny that Bap-

¹ "Signs and real instruments, properly speaking, are widely different. For signs, such as are Sacraments, contribute nothing towards the effect, but they only attest and seal that which the HOLY SPIRIT effects and works in us; and that they do most truly and certainly." *Danaeus* adv. Bellarm. t. ii. contr. 2. l. 2. c. 14; ad arg. 2; ap. Gat. 103; and, again, adv. Bellarm. de Bapt. c. 4. rat. 4. "He is deceived, who thinks that the application of CHRIST and His benefits takes place through the sign of water, which is only the sealing up of that application;" and p. 324, "The water of baptism is not needed, either as the efficient or the instrumental cause, but only as the seal sealing up." *Zwingli* (ad Luther. confess. resp. fol. 477. ap. Gat. 96.) "There never was any Sacrament which can realize to us that which was signified by it: but this is the office of every Sacrament, to signify and attest that that which it denotes is present." *Whitaker* de Bapt. q. 2. c. 3. arg. 3. (ap. Gat. p. 123.) Bellarmine denies that Baptism is a seal of grace received, but says, it is an instrument conferring grace, which we have above refuted." *Voestius*, Anti-Bellarm. ad t. iii. contr. 1. Thes. 6. § 1., assigns this argument to the first place against the belief that "Sacraments are effective instruments, or, so to speak, vessels or vehicles of justifying grace." "Signs and seals have no other effects, for the most part, than that of signifying, or declaring, or sealing, &c., as not being antecedent causes, or operative instruments of grace promised by God, but certain adjuncts consequent; as also is known from philosophy, as to the general nature of signs." *Peter Martyr*, loci 4. 8. 17. approaches to a concession that grace may be given with the Sacraments, but is careful to guard against the idea that they are given *through* them. "Yea, it is to be thought that GOD in His goodness, when His promises and gifts are sealed, does of his own mere mercy render them fuller; *not, indeed, by the work of the Sacrament*, but of His own goodness and SPIRIT, whereby He is wont, when we have the outward word of Divine Scripture, to inflame our hearts, and recruit them to holiness." Again, he uses as an argument against the ancient custom of *exorcising* those about to receive Baptism, (i. e. adjuring the evil spirit, from whose kingdom they were about to be removed, to leave them,) "that thus we should have many *Sacraments* for one, since they multiply *signs*, which they regard sacred;" as if a holy and significant rite was in the same sense a Sacrament, as those instituted by our LORD, or as if *Sacraments* were only *sacred signs*. *Beza* (Letter to Grindall, in Adm. 5. ap. Hooker, b. v. p. 532. ed. Keble.) "They sinned right grievously, as often as they brought any Sacramentalles (that is to say, *any ceremonies*) to import signification of spiritual things, into the Church of God." Hooker (b. v. c. 2. § 4.) notices that at times these writers distinguished significant ceremonies, which were Sacraments, and others which were *as* Sacraments only. "Sacraments," he adds, "are those.

tism is the means of remitting original sin¹, or of obtaining

“ which are signs and tokens of some general promised grace, which *always* “ *really* descendeth from GOD unto the soul that duly receiveth them. Other “ significant tokens are only as Sacraments, yet no Sacraments; which is “ not our distinction, but their’s.” The distinction, however, between Sacraments, and “as it were Sacraments,” (quasi Sacramentum), although abstractedly admitted, never occurs, where it is needed, in the statement of the Sacraments themselves. Zuingli attaches rightly much importance to this difference between “sacred signs” and Sacraments.“ Would,” (he says, *de vera et falsa relig.*) “that the Germans had never had this word Sacrament, unless it had been well explained, viz. because it presented to their “ mind a great and holy thing, which by its own power would free the conscience from sin.” These last words are taken from Horantius (a Romanist). loci L. 7. c. 1. Chamier Sacram. 1. 2. 11.

¹ Zuingli declar. de pec. orig. f. 121.—“Original sin is taken away only “ by the blood of Christ, and cannot be taken away by the washing of baptism” (*i. e.*, not even as the mode of applying it); and de Baptismo, f. 70, “ whence it is evident to all, that that outward sprinkling of water does not “ wash away the stains of sins, as we have hitherto falsely believed.—Nay, it “ has even come to be commonly believed, but falsely, that water-baptism “ washes away the sin of an infant, *which yet has none*,” and ad libelli D. Baltazar, f. 105, v. “Believest thou that water-baptism can avail the least towards remitting sins? If there is so much virtue in Baptism, that it can wash “ from sins, ‘then is CHRIST dead in vain.’ Gal. ii.—But, if sins cannot be “ washed away by this outward Baptism of water, then it is a certain outward “ rite and ceremony. P. Martyr, ad 1 Reg. c. 8. f. 72. v. The source of that “ superstition (exorcising at Baptism,) is, that those men [the early Church] “ thought that sins are first remitted through outward Baptism; but they err “ most grievously.” And f. 73. v., he explains the order in which he supposes the remission of original sin to take place, and attempts to clear his view from involving a denial of it. “Yet it must be weighed, that it by no “ means follows, that original sin is altogether done away with. For we confess that all are born children of wrath, and corrupted by original depravity “—then we add, that GOD, through JESUS CHRIST, *cleanseth* those whom He “ has elected and predestinated, so that the defect, which, of its own nature, “ would be mortal sin, is not imputed to them to death. Then he *adorns* them “ with His SPIRIT, and renews them; *after this*, the sealing of outward Baptism is added. They have, therefore, *first* election or predestination. They “ have the promise, and are born of the believing; and when they are *already* “ adopted in the covenant with God, and justified, then are they rightly “ dipped:” and Loci 4. 8. 9., he explains in the same way as Zuingli—that “elect infants (to whom alone he holds Baptism to seal anything) have ori-

justification¹; they assert that those who are truly baptized

“ginal corruption, but not imputed to them, before Baptism.” Add. 4. 8. 14, and 15. “The opponents attribute to the Sacraments more than they ought; for they suppose that sin is remitted by the force and efficacy of the action of Baptism, and acknowledge not, that by the Sacraments, the remission is rather *sealed*, which remission adults obtain by believing, and the little ones of believers, who belong to the election, have grace already through the HOLY SPIRIT.” Witsius (L. c. § 32) quotes from the *Baptismal Liturgy of the Belgic Church* the question addressed to the parents, and to be answered in the affirmative: “Although our children are conceived and born in sin, and so are obnoxious to eternal condemnation, *do you not acknowledge them to be sanctified (sanctificati) in Christ, and that, therefore, as being members of His Church, they are to be baptized (baptizandos).*” [In capitals ap. Wits.] Calvin (Institt. 4. 16. 22.), “Little ones have remission of sins given to them: therefore, they are not to be deprived of the sign of it” (against the Anabaptists.) Whitaker (de Sacram. q. 6. c. 4. p. 193. ap. Gatak. p. 123.) “Nor is original sin remitted in Baptism in any other way than in the Eucharist. For in each Sacrament, remission of sins is sealed to us.” Gatak. (l. c. p. 94.) “That any promise of remitting original sin is annexed to Baptism, I nowhere read; but, with me, the saying holds here, ‘What I read not, I believe not.’” Hooper’s Confession of Faith, § 18. “As for those that say Circumcision and Baptism be like, and yet attribute the remission of original sin to Baptism, which was never given to Circumcision, they not only destroy the similitude and equality which should be between them, but also take from Christ remission of sin, and translate it unto the water and element of Baptism.” T. C. confutation of Rhemish Test. “This holiness of children is, not to be sinners by nature (the Apostle telleth you, Gal. ii. 15.), as those which are born of the heaven; then; forasmuch as their sinnes, who are in the covenant, are, by CHRIST, not reckoned unto them.”

¹ Zuingli (de Pec. orig. Opp. t. ii. f. 122.) “Since Paul says, our fathers were baptized to Moses in the cloud and the sea, it is manifest that Baptism is of no more avail to our justification, than the cloud and the sea to their’s.” Peter Martyr, ad l. Reg. f. 73. “Assuredly, adults must believe before they are baptized; and if they believe, they are already justified; and when they became members of Christ (i. e., by justification before Baptism), doubtless the devil departed from them;” and f. 74. v. “We deny that persons are translated from the kingdom of darkness to that of light, by receiving Baptism, since infants obtain this by predestination and the promise of God, and by the right of an inherited covenant.” Loci 4. 8. 3. “In mind and spirit, as soon as we are justified, we are, in very deed, engrafted into CHRIST and the Church; but since that is not clear to men, it

have the substance of Baptism¹ before they are baptized, and have been regenerated²: that the gift of Baptism they

"is afterwards *known*, when we are inaugurated by the outward Sacrament" (which is again Zuingli's notion, that Sacraments are a testimony to men of what God has previously done for us.) Add. 4. 8. 12., and ad 2 Reg. 13. "f. 238 (ap. Gat.) "Justification is not, then, first bestowed, when believers are baptized, but before; because Baptism is the sealing of a promise already acquired, and the seal of a regeneration already obtained." *Whitaker de Sacr.* q. 1. c. 3. part 2. (ap. Gat. p. 108.) "We say, truly, that Sacraments do not justify, either in the first or second place, in themselves, and properly; for when our faith in the preaching of the Gospel embraces Christ, then are we just. The word then justifies; the Sacraments seal this justification; so that, unless any one comes to the Sacraments justified and holy, the Sacraments cannot justify him. The first, then, and second justification are conferred through the preaching of the word; but are nourished and increased through the Sacraments. These cannot confer justification on one who has it not, but can only increase and strengthen it in one who has it," and "Scripture teaches that faith justifies: he, then, who believes, is justified: and we can believe without Sacraments." *Anes adv. Bellarm.* (t. iii. disp. 14. q. 3. thes. 3. Ap. Gat. 121.) "Scripture teaches, that justifying faith precedes Baptism." *Chamier* (Panstrat. t. iv. l. 2. c. 6. §. 2.) uses the same words as Whitaker: "The Sacrament does not justify," &c.

¹ *Peter Martyr*, ad 1. Reg. 8. fol. 74:—"Why then are infants baptized, if they have the substance (*rem*) of Baptism beforehand? A. 1. We therein obey God, who enjoined on us the work of Baptism. 2. We seal the promise and gift which we *have* received. 3. Faith is confirmed by the HOLY SPIRIT through the word and outward symbols." Add *Loci*. 4. 8. 3. *Daneus* (adv. Bellar. t. ii. contr. c. 5. ad. Test. 1. ex Concil. Nicen. 1. ap. Gat. p. 123.) "The sign of water attests and seals the regeneration of the baptized; but in no way effects, causes, or produces it." Hence also *Witsius*, l. c. § 46. in the name of the reformed school, distinguishes between "the *real* and *sacramental* justification and regeneration; the *real*, which takes place in the minds of the elect, and whereby they are renewed to spiritual life and participation in the Divine favor; *sacramental*, which is a solemn declaration, sealing, and profession of that *real* regeneration, and which is at the use of the Sacrament."

² *Waleus* (de Bapt. Thes. 28. ap. Gat. p. 116.) *Gataker* himself, p. 103: "They to whom the Apostle is speaking, whether they had approached the holy font either truly believing or feignedly, in neither case had received that grace at Baptism. If they feigned, the rite wrought nothing as to them; if believing, Baptism could not confer regenerating grace on them; for having been regenerated before, how could they be re-born again?" In

have already received; have already been made members of CHRIST's Church¹; they deny that *all* are born in original guilt²; they regard it as a grievous error, to suppose that we are regenerated by the act of baptizing³: Baptism, according

proof whereof he cites St. Augustine's saying, "Neither birth can be repeated, neither the natural nor the spiritual; neither the birth from Adam nor from CHRIST." And he speaks consistently, that regeneration *never* attends adult baptism, p. 95. "The faithful is not admitted to Baptism, as if, yet needing remission of sins or regeneration, he might obtain them thereby, as by a mean, but that he might have the remission and regeneration, which he has already received, published as by a public sign, and sealed by a common seal," (see Socinus, de Bapt. aquæ, Note P. at the end.) "Every faithful adult comes to the holy font, having already obtained plenary remission of all his past sins, and internal regeneration; and so, not in want of remission for past sins, nor of regeneration, which he has already obtained." And p. 100—"Sacraments do not apply the merits of CHRIST in adults, either to the increase of grace, or the sealing of the guilt remitted, unless they have been already renewed and regenerated."

¹ Whitaker, de Sacr. q. 1. c. 3, et 4. (ap. Gat. p. 103.) "Baptism does not first and properly make us members of the Catholic Church and of CHRIST, but by a figure of speech only (metonymice), because it confirms that we are such, and seals to us that rite." "They who believe, instantly [thereby] become members of the Catholic Church." T. Cartwright, L. 3. p. 134 (ap. Hooker, v. 60.) "He which is not a Christian before he come to receive Baptism, cannot be made a Christian by Baptism, which is only the seal of the grace of God, before received." Wits. l. c. § 21. "Communion with CHRIST and His mystical body in elect infants seems to precede Baptism, at least in the judgment of charity."

² Whitaker, de Sacr. q. 2. c. 2. arg. 3. ad. obj. 3. (ap. Gat. p. 95.) "We are not all born in guilt; for some are holy in the womb, as John Baptist and Jeremiah," and ad obj. 4. "By the gift of grace some may be born sons of God, as Jacob, John Baptist, Jeremiah, and others of the like sort."

³ P. Martyr (loci 4. 9. 14.) "Augustine grievously erred in this doctrine, in ascribing too much to Baptism. For he does not acknowledge that it is [inercly] an outward symbol of regeneration; but holds that, by the very act of baptizing, we are regenerated and adopted, and pass over into the family of CHRIST." Beza also calls it "a palpable error, drawn from the stinking pools of the schoolmen, who, to introduce their satanic doctrine of the impress or mark [given through Baptism] had regarded the Sacraments as subordinate instruments in conferring grace, GOD as the principal Cause. Into this error men had fallen, not understanding the sayings of the Fathers, who, not certainly with any view of attributing

to them, does not make persons children of God, but attests them to be so¹: the Sacraments do not confer grace²: nay,

"to the signs that which is the work of the HOLY SPIRIT only, but to commend the use and efficacy of the Sacraments, had so spoken of the signs, as to seem to attribute to them as *subordinate instruments* (as those people "please to call them) what belongs to the Divine power only." Colloq. Mompelg. Dogm. 1, 2, de Bapt. p. 115. ap. Gat. p. 105.

¹ "Baptismus filios DEI non facit, sed qui jam ante filii DEI sunt, filiorum DEI testimonium signum vel tesseram recipiunt." *Zuingli*, (ad. Luther. Confess. resp. fol. 477. ap. Gat. p. 96.) *Ames* (adv. Bellar. t. iii. d. 12. de Bapt. q. 1. Thes. 5. ibid. p. 93.) "Men are properly baptized, because they are accounted sons of God, not that they may begin to be sons; otherwise there were no reason why the children of infidels should not be baptized as much as those of believers." *Calvin*, (Antidot. adv. Censur. Facult. Paris, art. 1.) "They do not become children of God by Baptism; but because, by the benefit of the promise, they are heirs of the adoption, therefore the Church admits them to Baptism." Ap. Gat. p. 132. *T. C. Confut. of Rhem. Test.* "Nor yet that those, who are indeed holy, need not the use of the Sacrament of Baptism (as a seale of their holinesse, but not as the cause thereof.)"

² *Tzegedius*, loci de Sacram. tab. 2. ap. Gat. l. c. "The Sacraments do not confer grace, for the saints are justified and received into grace before they are initiated by the Sacraments." *Whitaker*, de Sacr. q. 4. c. 1. arg. 5. (ibid.) "He who has faith has grace and righteousness; how then are these bestowed upon him through Sacraments?" *Zuingli*, Confess. A. 30. art. 7. ap. Gerhard. de Bapt. § 56. "Sacraments are given as a public testimony of that grace, which each has privately beforehand." "Baptism does not confer grace, but attests to the Church that grace has been bestowed upon him to whom it is given." "I believe, yea, I know of a certainty, that all Sacraments, so far from conferring originally grace (conferant), do not even bring any (adferant), nor dispense it." *De Pecc. Orig.* "The signs (Sacraments) effect nothing, being outward things, whereby nothing is effected in the conscience." *Chamier*, tom. iv. l. 2. c. 9. § 18. ap. Gat. p. 102. "No seal works that which it seals; but the Sacraments are seals of grace; therefore none of them work grace." *Calvin*, Instit. 4. 14. 14. "As the one party overthrows the use of the Sacraments, so there are others who imagine that the Sacraments have, I know not what, hidden powers, which we read not of being placed in them." § 17. "We must beware lest what the Ancients have written somewhat too exaltingly, to magnify the dignity of the Sacraments, should lead us into an error, akin to this, as if there were any hidden power annexed and affixed to the Sacraments, which by itself would confer the graces of the HOLY SPIRIT,

they seem to regard the Sacraments as extolled, if they place their efficacy on a level with that of God's written word¹,

"as wine is given in a vessel; whereas the office appointed them by God is to attest and ratify the good-will of God towards us. They are from God, like good tidings from men, or earnestness in making bargains; inasmuch as in themselves they do not confer any grace, but inform us, and show, what have been given us by the Divine bounty." *Peter Martyr*, ad. Rom. xi. ap. Gat. "We utterly deny that any Sacraments confer grace. They offer it, indeed; but by signifying it only (sed in significatione); for in Sacraments, in words, and visible signs, the promise of God made to us through CHRIST is proposed to us; which if we apprehend by faith, we both obtain greater grace than that was which we before had, and seal by the seal of the Sacraments the gift which we had embraced by faith." *Loci*, 4. 7. 16. "The schoolmen [rather St. Augustine] say that the 'Sacraments of the Gospel confer grace;' but this is nothing else than to attribute to creatures the cause of our salvation, and to bind ourselves to the symbols and elements of this world!" [Some of these writers, by "conferring grace," mean "imparting the first good motions," and this they deny, because in adults there must have been faith and repentance to qualify them to receive Baptism. To this statement there could have been no objection, but that they proceed to infer, 1st, that Baptism is *never* the instrument of conferring this primary grace, and so not in infants. 2d. According to them faith and repentance contain in themselves justification, regeneration, adoption, insertion into CHRIST, whereof Baptism becomes but the seal.]

¹ *Calvin*, ad Act. 22. 16. "As to the formal cause of the forgiveness of sins, the HOLY SPIRIT holds the first place; but there is joined the inferior organ, the preaching of the Gospel, and Baptism itself." *Institt.* 4. 14. 7. "Let this be regarded as settled, that the Sacraments have no other office than the Word of God." *Whitaker*, de Sacram. q. 4. c. 2. ap. Gat. p. 92. "The Word and the Sacraments operate in the same way." *Rivetius*, Disp. 43. de Bapt. Thes. 30. ap. Gat. p. 97. "The end of the Sacraments is to seal to the faithful the promise of the Gospel, and confirm faith; because as the Word, so Sacraments are organs whereby God acts upon and moves the hearts of the faithful." *P. Martyr*, loci, 2. 17. 45. "As the word sounds, and is heard in the voice, so the Sacrament, in the visible and apparent sign, speaks and admonishes us, which when we believe, we obtain in fact that which it promises and signifies. And think not that sins are remitted to us by receiving the Sacrament,—by the action of the Sacrament itself (opus operatum). For this we obtain by faith, when we believe what it teaches us visibly, by the institution of CHRIST, so that the Sacrament is of the same avail as the Word of God." And in nearly the same words as Calvin—"This must abide fixed and certain, that nothing

(which has, doubtless, also a mystical power, as being God's word, and operates as such on the human soul, independently of, and above its containing Divine truth, yet is not a direct means of union with God in CHRIST): the Sacraments are in no other way efficacious, contribute nothing in addition to the written word¹: the words of consecration are of no other avail than by teaching; by teaching alone does the dead element begin to be a Sacrament².

"more is to be allowed to the Sacraments, as ministering to salvation, than to the Word of God." *Loci*, 4. 7. 16. See also the passage quoted from him Note 1, p. 117. *Whitaker*. sup. Note 1. p. 119. "The word justifies; the Sacraments seal this justification." *Beza*, *Summa Doctr. de re Sacram.* Tract. t. i. p. 207. "The word is sometimes single, such as is the daily preaching of the Word; sometimes has visible signs added, with certain ceremonies, which the Greeks call *μυστήρια*, the Latins, sacraments."

¹ *P. Martyr Loci*, l. c. "As the word of God in truth signifies and gives to believers whatever it promises, so Baptism, received by faith, both signifies and exhibits to the believer the remission of sins, which it promises by visibly speaking. With regard to God, the absolution through the word, and the Sacraments, is one and the same, and so also with regard to our sins; which remission, however, is confirmed and renewed in us, as often as we believe the words, whereby it is signified to us. Whether this take place through the spoken or the visible word (the Sacraments) is the same thing. As often, then, as we either hear the word, or receive the Sacraments by faith, the remission of sins is solemnly assured (*sancitur*) to us. Nor ought it to seem strange to any one, that Sacraments have been instituted by CHRIST, since by them, *no otherwise than by the outward word of Scripture*, He wills that the efficacy of the Spirit should penetrate in believers."—*Add Loci*, 4. 7. 5.

² *Calvin's* words on Eph. v. 26. "In the word. The 'word' here signifies the promise, whereby the power and use of the sign is explained. For they boast that they have the word, but it is as an incantation; for they mumble it in an unknown tongue, as if it were meant rather for the dead element, than for man. There is no explanation of the mystery to the people, which (explanation) alone causes the dead element to begin to be a Sacrament." *Vorstius*, *Anti-Bellarmin.* in t. iii. *Contr.* i. *Thes.* 3. has the same language about magic incantations; and *P. Martyr Loci*, 4. 7. 6., and others. In a recent publication, the idea that Sacraments are instruments of grace, or communicate grace instrumentally, is decried as a scholastic theory, and the ready reception of such a theory of Sacramental influence, is stated to be sufficiently accounted for, by the general belief in magic, in the early ages

These are only so many several ways of saying the same thing, viz. that we derive every thing,—forgiveness of sins, regeneration, sanctification, adoption, strengthening and refreshing,—directly from God, not through the medium of the Sacraments, (for to the Sacraments themselves, except as so many channels from CHRIST, no one would attribute any efficacy,) that the Sacraments are only means of exhibiting to us God's promises, and disposing as to believe them. Infant Baptism, according to this theory, could manifestly convey nothing to the child; and so Calvin¹ makes its main use to be, a solace to the parent, as assuring them that their child is within the Covenant (which yet one hardly sees how, since if not elect, it was not within the Covenant, nor did its election depend upon the faith of the parent): of the child he says only that it derives "some little benefit (*nonnihil emolumenti*) from its Baptism, in that being "engrafted into the body of the Church it is somewhat more "recommended to the other members. Thus when it shall "grow up it is thereby excited greatly to the earnest desire of "worshipping God, by whom it had been received as a son, by "the solemn symbol of adoption, before it was old enough to "acknowledge Him as a Father." These outward motives then are all the spiritual benefits of Infant Baptism: just as persons are wont to speak of the exalted motives held forth by Christianity;—true indeed, but a small portion of the truth; as if the Sacraments or the whole Gospel were so many means of persuading man, impelling man, acting upon man's heart, instead of being "a power of God unto salvation."

Baptism, we are told by these writers, is a moral, not a physical instrument; and if by this it had been meant, that it acts upon our moral powers, this would, of course, have been true, but

"of the Church!" Will this be a warning to men, whither the anti-mystical theories of the day lead?

¹ *Instit.* 4. 16. 9. *Danæus adv. Bellarm.* (t. ii. contr. 2. c. 13. arg. 4. ap. *Gat.* p. 94.) "Baptism is not given to the infants of believers, that the faith "of infants may be confirmed (at least not for the present); but that the "belief of believing parents, who had begotten these infants, might be "strengthened." *Gen.* xvii. 7.

what no one would dispute : but it does mean more ; and while the old doctrine of the Sacraments is stigmatized under the term physical, (as if forsooth physical were corporeal,) a subtle rationalism is imperceptibly introduced. For thus the gift of Baptism, and with it, all spiritual influences, instead of being an actual imparting of Divine grace to the human soul, a real union with CHRIST, are explained away to be the mere exhibition of outward motives, high indeed and heavenly, but still outward to man's soul, whereby he is led to act as he thinks will please GOD.

The participation of CHRIST in and out of the Sacraments (though not the same) will be conceived of in the same way ; and so the doctrine of the Sacraments again affects that other great doctrine of our sanctification by the HOLY GHOST. For if men conceive of Sacraments as external symbols, and acting through a moral operation, by representing to our souls the greatness of His love, His humiliation, His sufferings, and thus kindling our faith, and thereby uniting us with Him ; then, and much more, will all the operations of the HOLY SPIRIT be resolved into the presenting to the mind outward motives ; and His sanctifying influence will become as merely external, any, far more so, than the ministration of what men call " the outward word." It is well to see the tendency of these doctrines, and how, under the semblance of removing what men call physical, they do in fact destroy all real, immediate, mysterious influence of GOD upon the human soul. " The SPIRIT," says one¹, " sanctifies no other-
 " wise than that He impresses upon our minds the objects,
 " which in the cross and resurrection of CHRIST, and in the other
 " parts of the Christian religion, are incitements to lay hold of
 " Christian virtues, as also whatever is offered to us in the preach-
 " ing of the Gospel ; and moreover, when fading from our mind
 " He recalls them to our recollection, and, lastly, so illumines
 " them with His light, that they descend from the mind into the
 " affections, and in them continually struggle against the vice im-
 " planted by nature." And this impressing of objects, or their moral representation, is contrasted with the direct " action upon

¹ Amyraldus Disp. de Pædobaptismo. Ap. Wit, l. c. §. 35.

"the soul, which approaches to the nature of physical causes:" wherein, in words only physical operation is excluded, in fact, all that is hyperphysical, in other words, all that is supernatural. It is essential (at the risk of prolixity and repetition) to have the character of these two views fully impressed upon our minds; for upon them depends the whole manner in which we receive God's spiritual influences; and in this age, which so loves what is clear, and definite, and rational, as readily to forfeit all that is deep, and mysterious, and indefinite, because infinite, and which is consequently already swept and garnished for the reception of rationalism, it is of vital importance to see into which of these two paths we are entering. For thereon the whole faith of our country may depend. It is not then the question, whether men call the Sacraments physical or moral causes, but what they mean by denying them to be physical, or asserting them to be moral causes; for although this may formerly, in a different section of the Church¹, have been denied or asserted, in a sense which did not alter men's notions of the Sacraments, it was not so in the Reformed Church, nor is it so now. The question then at issue between the Ancient, the English, and the Lutheran Church on the one side, and the School of Zuingli and Calvin, and so most of the Reformed Church on the other, was this: whether (to take the statement of the pious and learned John Gerhard as to his own Church) "the Sacraments were instruments, means, vehicles, whereby God offers, exhibits, and applies to believers the especial promises of the Gospel, remission of sins, righteousness, and life eternal²." What namely is

¹ By Estius in Lib. 4. Sentent. Dist. 1. n. 5. (quoted by Witsius, l. c. § 82.) and Vazquez in 3 Part. Disp. 132. Some of the schoolmen, too, in asserting the physical, *i. e.* the actual, real operation of the Sacraments, appear to have spoken too corporeally, as was to be expected in the Romish Church, whence they are blamed by Hooker, App. to B. 5. n. 1. p. 702 sqq. ed. Keble, as has been shown me by the editor.

² Witsius, quoting this, l. c. § 60, adds, "the Lutherans on this point oppose, not Zuingli only, but Calvin also, Beza, Grynæus, Tossanus, Piscator, and the Reformed Doctors generally, who deny that the Sacraments have really in them treasures and heavenly goods, as though a promise were

denied, under the name "physical," is, that they are *real instruments* of conveying God's benefits to the soul: what is asserted by the title "moral" is, that they are signs only of past benefits, which they impress upon the memory, whereby (God's HOLY SPIRIT acting, as He does, in every good thought, word, and work) faith is increased. This is the contrast which is constantly present to the minds of the reformed writers; this is laid down as the fundamental principle of the whole school: "in the sum of the matter," says Witsius¹, "by the grace of God, all the orthodox agree. The Sacraments, in respect to Divine grace, are destitute of all *physical efficacy, or efficacy properly so called*, and only concur *morally* towards it:" and in explanation of this language he approves of the defender of the Remonstrants, who defines² *physical* exhibiting or sealing to be, "when a thing is brought, given, distributed, either *at the same time as*, (*simul*) or, *together with*, (*una*) or with, or by, or under, or in, or at, or about *the signs* (so to speak) physically; *hyperphysical or miraculous*, when an unknown or doubtful thing is confirmed, established, or certified, and so is exhibited to the mind, as it were, to be seen and felt: such are miracles, and all powers exceeding the force of nature. Lastly, *sacramental, evangelical*, whereby Divine grace, through certain signs, is—not represented from far or at a distance, nor under certain types, shadows or figures, are shown as through a telescope, as what is to take place hereafter, but—*placed before the eyes*, as now present, so clearly as if it were given to be handled by the senses and hands, as efficaciously as the mind can by any means be affected by those signs, without destroying the nature and property of signs and their significance. This last is the doctrine of the Remonstrants." "I know not," subjoins Witsius, "what the Orthodox can find wanting herein." Yet, here, all Divine grace conveyed together, or simultaneously with, or through the signs, all *supernatural* or miraculous working, is expressly denied, and that alone retained

"given us by them. Nor, thus far, do the reformed theologians complain of any calumny; nay, they, for their part, attack the Lutherans on this very point."

¹ L. c. § 80.

² L. c. § 56.

which is consistent with the Sacraments remaining mere signs. And so to the notion of "those¹ who hold that God, by a sort " of covenant, operates on occasion of the Sacraments, (although " they ascribe all the efficacy to God, not to the Sacraments,") they oppose the reformed doctrine, that God is wont to give His grace before Sacraments are received, and that these are only signs and indications that such grace *has been received*; " and the notion of uniting God's grace with the Sacraments they " regard as little differing from a magical superstition of words and " signs;" and when, on the other hand, a writer of this Church² would assert more efficacy than usual to the Sacraments, the statement which he denies is that of this school, that " Sacraments only " seal grace already received," and he asserts that they "are *also* " means of receiving grace, and signs of grace which is present, " and communicated and conferred together with them,—that " in the right use of the Sacraments, a certain Divine power is " connected therewith, which, through the sure covenant and " promise of God, confers a salutary grace on the receiver, and " acts in his soul."

Henceforth then there were these two opposite views of the Sacraments: that of the old Church that they were "*efficacious* " *instruments* or *channels* of grace to all not unworthy receivers," and the modern one, that "they were *signs* of grace, which grace " was imparted then, or previously, or subsequently directed by " the action of the HOLY SPIRIT on the soul of the receiver, in consequence of and through faith, and not through the Sacrament."

Infant Baptism the Ancient Church accounted (as above explained) an efficacious channel of grace to all; only they held that the grace so imparted might be subsequently withdrawn, if the individual permanently resisted its workings; otherwise, by virtue of that Sacrament, they held that the new nature then implanted would gradually overpower, weaken, destroy the old man; the leaven then infused would, at the last, "leaven the whole lump." In adults, faith was required, but

¹ Burmann Synops. l. 7. c. 4. § 28, ap. Wits. l. c. § 73.

² Le Blanc Disp. de usu et efficacia Sacramm. N. T. § 45, 6, ap. Wits. l. c. § 62.

only as removing an obstacle to the beneficial workings of God's SPIRIT through the Sacraments. The modern school, in that they held the children of Christian parents to be "holy in the root," to be "holy and faithful" before Baptism, regarded as the benefits of complying with this ordinance; 1st, obedience to God's command; 2ndly, visible incorporation into the Church; 3dly, increase of grace already received; 4thly, strength and confirmation;—whereby the peculiar graces of Baptism are presupposed as already given, then only to be enlarged and confirmed¹; so that Baptism hardly occupies the place which in the Ancient Church was assigned to confirmation. If, again, a parent, (not through mischance, for this was almost always allowed for in the early Church, but) through wilful neglect should fail to bring his child to baptism, and it died without Baptism, then the child was consistently held not to be in the state of a heathen child, (which, in fact, though born of Christian parents, it was,) but was assumed to have all the privileges of the Covenant²; nay, it was used as an argument³, why "regeneration should not be supposed *ordinarily* to be imparted *at the same time* as Baptism:" that, "so the carefulness of such parents as brought their children betimes to Baptism, would accelerate their regeneration and the benefits consequent thereon, their negligence would retard it; and so the influence of the Divine grace would ordinarily be determined by the carefulness or negligence of other human beings." On this ground it ought, consistently, to follow that Infant Baptism had no benefits at all, since, whatever they are supposed to be, they are obtained through the carefulness and faithful obedience of others; the Word of God ought to have no power upon the soul, since on the carefulness or negligence of parents evidently depends the time when our children become ac-

¹ Witsius, l. c. § 57 sqq., states the same, in part involuntarily, in the very language of Calvin. P. Martyr's statement, Loci 4. 7. 4. is yet lower.

² E. g. Calvin Instit. 4. 16. 26, &c.

³ Witsius, l. c. § 76, and many others: e. g. Taylor on the Epistle to Titus, p. 645. "What an unequal thing were it, that if parents should neglect to bring children seasonably unto baptism, the child, not offending, should, for the parent's fault, be condemned!"

quainted, nay, in some measure, how they are impressed with it; and so on, with regard to every means wherewith one person is entrusted to promote the soul's health of others. The blessed communion of our Lord's Body and Blood in like manner is made in some way dependant upon the ministry of the Church, since she is entrusted with the power of dispensing it more or less frequently; and so upon her faithfulness depends, in some measure, the richness and fulness of the blessing which her members enjoy. But all this is again *a priori* and rationalistic arguing. For why should not the spiritual blessings of one man depend upon others? and do they not most manifestly? The Jewish child, if not circumcised on the eighth day, was to be cut off. Did not its inferior privileges depend upon the obedience of its parents? Are not pious parents a high spiritual blessing? and if so, why should not the simple obedience to God's ordinance be a means of obtaining the blessings of that ordinance for our children?

The comparison with Circumcision, which is generally found united with this theory, occasionally served to extol that sign, whence it was asserted to convey regeneration¹ as well as the other privileges of the Christian covenant, (only as was sometimes said, in a lesser fulness than now): for the most part its effect was to bring down Baptism from a Sacrament of CHRIST to the character of the signs of the older Dispensation². Thus

¹ Ainsworth's Censure upon a Dialogue of the Anabaptists, p. 49. "They
 " to whom God giveth the signe and seale of righteousness by faith, and of
 " regeneration, they have faith and regeneration; for God giveth no lying
 " signe; Hee sealeth no vaine or false Covenant. But God gave to infants
 " circumcision, which was the signe and seale of the righteousnesse of faith
 " and regeneration. Gen. xvii. 12; Rom. iv. 11, and ii. 28, 29; Col. ii. 11.
 " Therefore infants had (and, consequently, now have) faith and regeneration,
 " though not in the crop and harvest by declaration, yet in the bud and be-
 " ginning of all Christian graces. They that deny this reason, must either
 " make God the author of a lying signe and seale of the Covenant to Abra-
 " ham and his infants, or they must hold, that infants had those graces then,
 " but not now; both which are wicked and absurd to affirme. Or they must
 " say, that circumcision was not the signe and seale of the righteousness of
 " faith, and then they openly contradict the Scripture. Rom. iv. 11." Comp.
 Calv. Institt. iv. 16. 4.

² See note K, at the end.

men, in the fears of a papal magnifying of the Sacraments fell into the opposite extreme: for fear it should seem absolutely necessary they made it seem almost indifferent: and for fear God's grace should be "tied to the Sacrament," they virtually disjoined God's grace from His own ordinance.

The language, in which this theory of the Sacraments was expressed, was subjected to various modifications, partly in consequence of the anxiety of this school (which is visible in the vehemence of their protests¹) to make out to themselves that the Sacraments did not, on their theory, become "empty signs:" partly to satisfy the Lutherans, whose chief ground of complaint against the reformed lay against this innovation. It is, consequently, difficult to ascertain, in the several confessions, how much of this theory² they retained, and in what degree they attempted to engraft upon it the language of the old and the Lutheran Church. There is, however, a remarkable correspondence

¹ We are not eager in throwing off imputations, to which we feel that our views do not expose us. There is a striking difference between the sedate manner in which the Lutherans and the English Church declare against the heretical tenet, that the "Sacraments are badges and tokens of Christian men's profession," and the energy with which the Reformed Church throw it off as an imputation.

² The theory of Zuingli is fully contained in the three Helvetic Confessions (which were composed under the influence of his disciples), the Hungarian, and the Belgic: less explicitly in the Gallic (which drew upon its author, Beza, the charge of apostacy). In the Scotch, it is implied in the statement on the Lord's Supper, but not in that upon Baptism; and it is in some respects modified in (Calvin's) Catechism of Geneva. In the Heidelberg Catechism, (composed by Z. Ursini, also a disciple of Zuingli,) it is throughout implied, though not in the technical language which occurs in the Helvetic Confessions: of the other symbolical books of the Reformed German Church, the *Confessio Tetrapolitana*, 1530, (Bucer's): *Marchica*, 1613, (Pelargus') *Colloquium Lipsiacum*, 1631: *Declaratio Thoruniensis*, 1645, are entirely free from it: in the *Confessio* it is nearly effaced. The Bohemian or Moravian Brethren appear, according to the "*Confessio Bohemica*," A.D. 1535, to have been counted wrongly, as well as our own Church, as belonging to what is technically called the Reformed Church; unless so far as "Reformed" may be a negative term, opposed simply to Lutheran and Romanist, without implying doctrinal agreement among the several portions of that body. See further Note L, at the end.

in the decisiveness wherewith this theory is spoken out in the confessions of the several branches of the Reformed Church, and their Liturgies: only these are obviously surer tests of belief, since confessions are often modified for the sake of harmony; prayer would express by its omissions as well as by its actual petitions. The comparison consequently of the old, and the Lutheran, and our own Liturgy on the one hand, with the Reformed Liturgies on the other, is very instructive as to the tenets of the several Churches¹.

Into our own country this theory was introduced partly by Peter Martyr, partly by the intercourse with the Swiss reformers: one might instance Bishop Hooper, as one who inclined, in outward things, to the school of Geneva, and in whose statement of the Sacraments² scarcely a vestige of any spiritual influence remains. It appears, also, very prominently in the early controversies with the Romanists. Upon this system it was idle to speak of the connection of Regeneration with Baptism, since Baptism conferred upon infants no spiritual grace. The new birth being separated from CHRIST's ordinance, it was natural to

¹ See Note M at the end.

² "Although Baptism be a Sacrament to be received, and honourably used of all men, yet it *sanctifieth no man*. And such as attribute the remission of sins unto the external sign [i. e. unto the Sacrament as an instrument, for none would ascribe it to the water only,] do offend. John preached penitence in the desert, and remission of sin in CHRIST. Such as confessed their faults be marked and declared to be of CHRIST's Church. So that external Baptism was but an inauguration or external consecration of those that *first* believed, and *were* cleansed of their sin. Such as be baptized must remember that repentance and faith precede this external sign; and in CHRIST the purgation was inwardly obtained, before the external sign was given. Thus be the infants examined concerning repentance and faith, before they be baptized with water, at the contemplation of which faith God purgeth the soul. Then is the exterior sign and deed not to purge the heart, but to *confirm, manifest, and open unto the world*, that this child is God's [again Zuingli's notion]. And likewise Baptism, with the repetition of the words, is a very sacrament and sign that the child *should* die unto sin all his life (Rom. vi.). Likewise, no man should condemn nor neglect this exterior sign, *for the commandment's sake; though it have no power to purge sin*, yet it confirmeth the purgation of sin; and the act of itself pleaseth God, as an act of obedience." (Declaration of CHRIST.)

make it coincide with the first *appearance* of spiritual life : only, since our SAVIOUR says, " Except a man be born again he can not see the kingdom of God," it was assumed that those infants who, being elected, died in infancy, were regenerated, although, apparently, not through, or at Baptism¹. And so the term " regeneration " came to be used for the visible change, or almost for " sanctification²," and its original sense, as denoting a privilege of the Christian Church, was wholly lost. Hence, also, it could not but follow that persons were (in this sense) regenerated, some before, some after Baptism ; for since regeneration was taken to mean, partly, the first actual commencement of conscious spiritual life, partly that life in its subsequent development ; then, since faith and repentance are the commencements of spiritual life, it was held that any one to whom God had given these, was also regenerate ; and so also any pious Jew was regenerated, and if baptized, then regenerated before Baptism³. But this is not the scriptural usage of the term, and

¹ Institt. 4. 16, 17, 18. 21. In like manner, Beza, Act. Collat. Mompelgard. " As to infants born in the Church, and elected by God, (as I said all may be presumed to be,) and who are to die before they obtain the use of reason, I should readily suppose, relying on the promise of God, that they by their birth are engrafted into CHRIST. But of others, what else can we decide, without the most evident rashness, than that they are *then* regenerated, when they have true faith given them through ' hearing ? ' Unless in some God put forth that extraordinary efficacy of His inspiration ; but who can define this ? " (Ap. Wits. l. c. §. 30.)

² Calvin makes regeneration rather the consequence than the cause of Christian sanctification. " We *then*," (he says, Institt. 4. 15. 6.) " obtain regeneration from CHRIST's death and resurrection, if, having been sanctified by the SPIRIT, we are imbued with a new and spiritual nature." Witsius (l. c. § 33.) notices this same confusion :—" Some theologians of great estimation contend that infants are baptized for a future sanctification, *which, whether, and how, they distinguish from regeneration, I confess I do not clearly perceive.*"

³ Thus even Witsius, though he notes the confusion made between regeneration and sanctification, argues that the passages in H. Scr. which seem to attribute remission of sins in Baptism, are not to be understood in their obvious sense, " because in adults *regeneration*, repentance, faith, (from which remission of sins cannot be separated for a moment,) are required before Baptism." So again he argues, " because many catechumens were

came in with the false view of the Sacraments as signs and seals only. Undoubtedly the pious men under the old dispensation were *sanctified*; and in these days of ordinary attainment, how must we look back with shame and dejection upon the worthies of the elder Covenant, upon "those three men, Noah, Daniel, "and Job," or upon Abraham the "father of the faithful," and the "friend of God." Greatly were they sanctified: the SPIRIT of God dwelt in their hearts, and wrought therein the incorruption amid a corrupted world, the self-denial, the patience, the unhesitating, unwearied faith, for which we yet venerate them. The SPIRIT of God, which at last withdrew from every other human heart, hallowed, and, like His emblem the dove, abode in the Ark; He purified the breast of the "preacher of righteousness," and kindled the filial piety of his two sons. Yet was not Noah therefore regenerate. "These all, having obtained a "good report through faith, received not the promise; God "having provided some better thing for us, that they without "us should not be made perfect." They were the faithful servants, but not as yet the sons, of God. CHRIST had not died: our nature was not yet placed at God's right hand: the ever-blessed SON of God had not yet become man, that we, whom "He is not ashamed to call brethren," might be sons of God, as being in and of Him. One must speak tremblingly of such a mystery: but one dare not lower the greatness of our new creation, nor conceal the immensity of our Birthright, although our feeble brain may turn dizzy, and our faint hearts sink at the exceeding weight of such glory. We dare not shrink from avowing it, although we too may have turned "our glory into shame." SONS OF GOD! BRETHREN OF CHRIST! and if children, then heirs, heirs of GOD and JOINT HEIRS WITH CHRIST! when He shall appear, we shall be LIKE HIM! We speak not of the heavenly blessedness of the holy Patriarchs, nor how they are to become, or have become parts of the mystical Body of our and their REDEEMER, or how they shall be endued with that perfectness, which God, for

"of excellent virtue and piety, therefore they had received the HOLY SPIRIT "before Baptism; and so their sins were already forgiven them, and accordingly they were born together of the new birth." L. c. § 44, 45.

a while, delayed until we should share it with them. Of the way and means of that blessed consummation we know nothing; but we surely do know that they had not that fulness of privilege which we have, that they "were not made perfect;" that, when the serpent's head was crushed, and the virgin's womb not abhorred, and man delivered, the kingdom of Heaven opened, and the SON of man was also the SON of GOD, and our flesh sanctified by the Incarnation, and immortalized and glorified; then a great change was wrought upon the earth, the old descent from Adam cut off, in as many as were engrafted into Him, and a new lineage begun for man, even sonship of GOD, and brotherhood with CHRIST, the Everlasting SON of the FATHER! "How," says St. Augustine¹, "How do they become sons of GOD?" they were born—"not of blood," such as is the first birth, a wretched "birth, coming of wretchedness, but—of GOD. The first birth was "of man and woman, the second of GOD and the Church; whence "was it then that being first born of man, they were born of GOD? "The Word became flesh. Mighty change! He made flesh, "they spirit! What dignity! my brethren. Lift up your mind "to hope and seek for better things. Shrink from devoting yourselves to worldly desires! ye have been bought with a price: "for you the Word became flesh: for you He, who was the SON "of GOD, became the son of man, that ye, who were sons of men, "might be made sons of GOD. He was the SON of GOD! What "became He? Son of man! Ye *were* sons of men! what were "ye made? Sons of GOD! He shared our ills, to give us His "goodnesses." May GOD'S HOLY SPIRIT open all our hearts to see what of ourselves we cannot see, what our indolence would shrink from thinking on, since it involves such high responsibility, that so we may "know the love of CHRIST, which passeth "knowledge, that we may be FILLED WITH ALL THE FULNESS OF "GOD!" Truly, though "none among them that are born of "woman be greater than John the Baptist, he that is least in "the kingdom of Heaven is greater than he." We dare, then, neither compare ourselves with the Holy Patriarchs, nor dare we

¹ Serm. xxi. in Ev. Joann. 1. (al. de Diversis, 85.) on Joh. i. 13.

compare their privileges with ours : yea, though it be oppressive to every one of us, and force us to weep for the extremity of anguish and shame at our past unfaithfulness, yet we dare not add to our sin by denying the exceeding greatness of the treasures with which we were entrusted.

Regeneration then, or the new-birth whereby we are made sons of GOD, is a privilege of the Church of CHRIST ; and we dare not extend it where His word doth not warrant us. To the Church alone in this life, it belongs to be the mother of the sons of GOD. We dare not speculate further. Sanctification, on the contrary, as it includes various degrees, yea ! as the SON of GOD " sanctified " Himself, so also in their several degrees is there the holiness of the blessed Angels, of Apostles, Martyrs, Confessors, Prophets, Patriarchs, Saints in all ages of the world : " one star differeth from another star." We limit too much the manifold operations of GOD by contracting them within the bounds of our systems. Doubtless, the history of that primeval influence of the SPIRIT of GOD upon the chaotic elements was recorded as a type of His universal agency through our whole moral nature ; and they, " who having not the law, did by nature " the things contained in the law," had that " law written in their " hearts " by the HOLY SPIRIT of GOD. Here we are not left to conjecture. He strove against the deepening corruption of the descendants of Cain ; nor have we any reason to think that He withdrew His influences from the cleansed and new-baptized world. As then, inspiration includes every imparting " of wisdom " to the wise-hearted," (Ex. xxxi. 6.) from Bezaleel the son of Hur, who was " filled with the Spirit of GOD in wisdom and " understanding, and in knowledge, and all manner of workman- " ship " for the work of the tabernacle, up to the blessed Evangelist, who saw " Him that sat on the throne " and declared the mystery of the Incarnate Word, so does sanctification comprehend the imparting of all holiness, from the faintest spark that ever purified the heart of a benighted Heathen, to the holiest Angel who stands before the throne of GOD. And so we may recognize, with thankfulness and without misgiving, the virtues and wisdom which were granted to the Heathen world, as an

effluence from Him who filleth all in all, as so many scattered rays from the Father of lights, powerless almost, or very limited beyond the bosom into which they had descended, because so scattered, yet still derived from Him "who divideth to every man severally as He will," and faint emblems of that concentrated glory which was to be shed upon the world through the Sun of righteousness.

The case of Cornelius is very remarkable in this respect, as indeed one should expect the calling of the father of the Gentile Church to have something peculiar, as well as that of the father of the first people of God. Two different points in his history have accordingly been seized upon, and made the Scriptural basis of distinct theories : his previous holiness—of the school—notion of grace of congruity—the descent of the Holy Ghost previous to his Baptism—of the separation of the grace of the Sacrament from the ordinance¹. Each rests upon the same false assumption, that the works done by Cornelius were done in his own strength, "before" and independently of "the inspiration of God's HOLY SPIRIT," (Art. 13); since otherwise there were no question, on the part of the Schoolmen, of "grace of congruity;" for as the prayers, the almsgiving, the fasting of Cornelius were the fruit of faith in God, and of the guidance of His SPIRIT, the imparting of "grace after grace" has nothing to do with the question of human fitness. It is but God's ordinary method of dealing with us, to proportion His subsequent gifts to the use which we have made of those before bestowed. "Take from him the pound and give it unto him who hath ten pounds. And they said unto him, Lord! he hath ten pounds. For I say unto you, that unto every one who hath shall be given."

¹ P. Martyr ad Rom. vi. "Nor are regeneration and renovation offered to us in Baptism, as though we had them not in any wise before. For it cannot be denied, that adult believers have justification also, before they are baptized." In proof whereof, he instances Abraham (Rom. iv.) and Cornelius (as, indeed, the case of Cornelius is brought forward by every one of this school, who would make the Sacraments into outward ordinances); and he himself hence infers, that by Baptism we are *visibly* (and only visibly) engrafted into the Church.

(Luke xix. 24, 25). "Unto you who have there shall be added; "for he who hath, to him shall be given." (Mark iv. 24, 25). On the other hand, Cornelius was not then first sanctified, when "the HOLY GHOST fell on all them which heard the word," but when he beforetime "feared GOD with all his house, gave much "alms to the people, and prayed to GOD alway." For through Him alone could he have prayed acceptably. He alone putteth the spirit of holy fear into man's heart. He was, then, as a Heathen, sanctified; but because the sanctification of a Heathen who feared GOD, fell far short of the holiness following upon the Christian birth, GOD, by a succession of visions, prepared the Centurion to "hear all the things commanded of GOD," and the Apostle to preach them: and the first-fruits of the Heathen world was one, whom GOD had already, in a high measure, hallowed, that the pre-eminence of the kingdom of Heaven might be the more manifest, in that it was one universal kingdom, wherein all should receive remission of sins through the blood of CHRIST, wherein not "the publicans and harlots" only might be cleansed and purified, but also "those who feared GOD "and worked righteousness" might find their "acceptance." Cornelius was already, in a measure, sanctified; and therefore GOD, who limits not His blessed workings, either to one nation, or to one kind of moral disposition, or of moral evil, but absorbs all the countless varieties of things in heaven and things in earth, animates them all, and fashioneth them "according to the working, whereby He is able to subdue all things unto Himself;" so He received into His universal kingdom all, rich or poor, learned or unlearned, wise or foolish, obedient or disobedient, whoever would *now* hear His voice and follow Him. And though His Gospel was, and is still, principally received in its fulness and its simplicity by "the foolish, and the weak, and the "base things of the world, and things which are despised," yet has it shown its power in giving the true wisdom, and might, and nobleness to those who, in man's school, were already "wise, "and mighty, and noble;" and as the first Jewish disciples of the SAVIOUR of the world were those who already followed the austere and self-denying Baptist, the Virgin St. John, and St.

Andrew, so was the first convert from the Gentiles one, who, in prayer, in alms-giving, in subduing of the flesh, had already made some progress; that so all might see, that neither the abyss of sin was too deep for God's arm to rescue thence the foulest sinner, nor any holiness, which even He had imparted, sufficed to admit to the glories of His kingdom, without the "birth of" water and the SPIRIT." Cornelius was already, in a measure, sanctified; and therefore He, who "giveth more grace," translated him into the kingdom of His dear SON, chose him first of the Gentile world to be a member of CHRIST, re-generated him and then sanctified him wholly; that "all who glory might" henceforth "glory in the LORD." The miraculous imparting of the HOLY GHOST, whereby *they* (not Cornelius only) "spake" with tongues, and magnified God," does not appear (one must speak reverentially, but still it does not appear) to have been imparted for the sake of Cornelius, but of the Church; or rather for Cornelius' and all our sakes, that it might hence be testified that from that time there was neither Jew nor Greek, but that the "kingdom of Heaven was opened to all believers." And so the Gentile Church, in the house of Cornelius, was inaugurated in the same solemn way wherein the Apostles themselves had received the "promise of the Father;" and it was signified, that "to the Gentiles also was given repentance unto" life," that among the Gentiles, also, and through the Gentiles, in every speech, and nation, and language, men "should magnify" God." And since the visible descent of the HOLY GHOST, and the speaking with tongues, and magnifying God, had, for its immediate object, to convince St. Peter, and the rest of the Apostles, that "no man should forbid water, that these should not be baptized, which have received the HOLY GHOST, as well as we;" what are we, that we should venture to say, that Cornelius had received all the benefits of Baptism before he was baptized, when it was his very admittance to Baptism, which God chose in this way to effect¹? or how dare we lower the greatness of our pri-

¹ Calvin (Institt. 4. 15. 15.) asserts, that "Cornelius was baptized, *having* "had remission of sins, and the visible gifts of the HOLY SPIRIT, *already, before this, bestowed upon him: not looking for a fuller remission from Baptism,*

vilege, in being made the sons of God? Cornelius had faith (for "without faith, it is impossible to please God"); he had love; he had self-denial; he had had the power to pray given to him; but he had not Christian faith, nor love, nor self-denial, nor prayer; for as yet he knew not CHRIST: he could not call God Father, for, as yet, he knew not the SON. Faith and repentance, in adults, are necessary to the new birth, but they are not the new birth. That, God imparteth as it pleaseth Him, according to the depths of His wisdom: it dependeth not, as faith and repentance, in some measure, may, upon the will of man, but of God, who calleth into His Church whom He will.

St. Augustine simply and strikingly expresses this view: "we ought not," he says¹, "to disparage the righteousness of a man, which began before he was joined to the Church, as the righteousness of Cornelius had begun before he was one of the Christian people; which, *had it been disapproved* of, the angel had not said, 'Thy alms are accepted,' &c.; nor, *if it had sufficed to obtain the kingdom of Heaven*, had he been admonished "to send to Peter:" and in the very passage² generally alleged to disparage what are called "outward ordinances," "Thus, in Cornelius, there preceded a spiritual sanctification in the gift of the HOLY SPIRIT, and the Sacrament of regeneration was added in the washing of Baptism." For St. Augustine does not look upon Baptism as an outward sign even to Cornelius, or to be received only as an act of obedience. For, having instanced the pardoned thief, as a case wherein Baptism had, from necessity, been dispensed with, he adds³, "much more in Cornelius and his friends might it seem superfluous, that they should

"but a more certain exercise of faith: yea, an increase of confidence from that pledge." (So again, P. Martyr, Loci 4. 8. 17.) But where does Scripture say anything of this? rather, since the Apostle argues from the miracle wrought to justify his admission to Baptism, "then hath God also to the Gentiles granted repentance unto life," one should infer, that to him also Baptism was given "for remission of sins." Calvin is here arguing, that Baptism is, in no case, "for remission of sins," but for confirmation only. Yet he himself, when writing against the Anabaptists (Ib. 4. 16. 22.) remarks, on this very case of Cornelius, how "wrongly a general rule is drawn from one example."

¹ De Bapt. c. Donat. L. 4. § 28.

² Ib. § 31.

³ Ib. § 29.

“ be bedewed with water, in whom the gift of the HOLY SPIRIT, (which Holy Scripture testifies, that no others received, unless baptized,) had appeared conspicuously by that sure token (in conformity with that period), viz., that they spake with tongues. Yet they were baptized, and in this event we have apostolic sanction for the like. So surely ought *no one, in whatever advanced state of the inner man*, (yea, if haply, before Baptism, he should have advanced through a pious heart to a spiritual understanding,) to despise the Sacrament which is administered in the body by the work of the ministers, but *thereby God spiritually operates the consecration of the man.*”

II. There was yet another school, which, not agreeing with Calvin in his theory of the Sacraments, but taking in their obvious sense the statement of our Articles (that “the Sacraments are *effectual signs*”), were yet deterred from fully embracing the doctrine of Baptismal regeneration, by another doctrine of Calvin,—the indefectibility of grace. This school rested not their objections upon any Scriptural statement of the doctrine of Regeneration, nor upon any new interpretation of Holy Scripture, nor upon any supposed inconsistency between the old interpretation and the actual history of the human soul: that interpretation was virtually admitted to be the more obvious. Temporary wickedness, and utter abandonment to sin, was held (and could not but be held) to be no objection whatever to the truth that such had been regenerated; a man, though, for the time, immersed in sin¹, if elect, and, consequently, destined finally to recover, was held to have been regenerated in Baptism. The objection originated on grounds altogether distinct from the subject itself—the indefectibility of grace.

¹ So, at some length, Burges' Answer to Objections, obj. vi. pp. 263—297. So also Beza:—“They whom God, by His eternal and secret counsel, has ordained to grace and eternal life, to these He gives faith and the HOLY SPIRIT, which also they retain and never lose, although they sometimes sin, as happened to David. For such return to themselves, though even after a long period, and do not finally fall from the grace of God. But they whom God has not so elected, yea, if they were baptized a thousand times with the outward Baptism of water, faith and the HOLY SPIRIT is never given to them; but, left to the just judgment of God, they perish by their own fault.”—Colloq. Mompelg. p. 305.

It will, I fear, to some good men seem invidious, to trace up the rejection of Baptismal regeneration to a peculiar tenet of Calvin, as it's primary source; and at this, one should be much grieved. But it cannot be avoided: for the character of our opinions will be much affected by the source from which they were originally derived, even although we hold them as detached from that source. The waters will be affected by the character of their fountain, although that may be removed out of our sight. It does, indeed, frequently happen, that we adopt maxims or practices, upon certain principles, which we afterwards forget; and habit supplies the place of the principle. In generations of men, the maxim or practice will often be inherited, when the original principles, upon which they are founded, have not only been forgotten, but partially abandoned, and, perhaps, no further retained than is implied virtually by the practice itself. And then it will seem invidious, if we appear to connect with men's acknowledged tenets other principles, which they are scarcely aware of holding. But, in truth, it is not so. Few persons follow out consistently their own principles; and, in these days especially, the different sets of religious tenets are, for the most part, put together out of shreds and patches of different systems, with no aim or thought of consistency or unity. But, though the individuals are not responsible for any tenet, except what they themselves hold, the tenet itself is much affected by its origin: it is part of a large system, which we, perhaps, cannot survey in all its details; but still it is a representative, as it were, of that system, and helps to maintain it, or to repress the contrary. Hence, one's objection to many tenets held by persons, of whom, in many respects, one thinks well; because the tenets are, in themselves, a part of Socinianism or Rationalism (though, one would hope, not in these individuals); and, while it would be unfair to charge them in full with either heresy, it is charity to them, and a duty to our Church, to point out to what system these their tenets belong. So, again, it is useful (in the hope that we may come to truer and more consistent views), to show that, whereas the doctrine of the Baptismal regeneration of all infants belongs to the Catholic system, which supposes a free, full, and sufficient grace to be offered

unto all men, its rejection originated in that section of the Church, which supposed a portion of mankind, whether they died as infants or adults, elected to life, the rest left to the damnation which their inherited corruption in itself deserved. Therewith it is not said, nor meant to be understood, that those who now reject the doctrine of Baptismal regeneration, hold any such views.

This school, then, made the indefectibility of grace, the rule by which they measured the declarations of God, with respect to His mercies in Baptism. As many as held that none could fall finally from grace given, were obliged to hold, that none but those who should finally be saved, were regenerated in Baptism. Nor did they wish to conceal that this was their only ground. Being fully persuaded of the truth of their first principles, they held, unhesitatingly, that the general declarations of Holy Scripture (they added, also, of the Fathers¹;) must be limited by this known truth. As they expressed it, all "elect children" received the gifts of the HOLY SPIRIT; the rest were washed with water only². These, in some respects, retained the honour of the

¹ See Note N at the end.

² "Let us first distinguish of infants, of whom some are elected, and some "belong not unto the election of grace. These latter receive only the "element, and are not inwardly washed; the former receive, in the right "use of the Sacrament, the inward grace." Taylor, Comm. on Titus, p. 643. "In the Sacrament, by virtue of CHRIST's institution, ordinarily, grace is "given to all, that are by election capable of it." Burges, p. 150, and Beza, l. c. p. 387. "This we say, that the HOLY SPIRIT does not, by the outward "Baptism of water, put forth in all the power of the internal Baptism, but "in the elect only." "As in circumcision, so in Baptism, many thousand "infants receive it who yet are never regenerated, but perish for ever." P. 393. Archbishop Usher, Summe and Substance of Christian Religion, p. 416. "The Sacrament of Baptism is effectually in infants only to those, "and to all those, who belong unto the election of grace." Calvin, arguing against the Anabaptists, and so for the regeneration of elect infants, although not as bestowed through Baptism, implies that of those who die in infancy, some are not elect, and so perish. "Moreover," he says, "infants which "are to be saved, (and certainly, of that age, some are at all events saved,) "it is clear that they are before regenerated by the LORD." Instit. l. 4. c. 16. § 17. And on Eph. v. 26. "Many receive the sign, who yet are not

Sacrament of Baptism; in another, began to derogate from it. They retained it, in that they held, that all who ever received regeneration ordinarily, received it through the Sacrament of Baptism (and this limitation "ordinarily" they annexed only, that they might not seem to tie down¹ as they thought unduly, the operations of the ALMIGHTY :) they imagined no other entrance into the LORD's house, than the door which He had appointed. They derogated, on the other hand, from that Sacrament, in that they could no longer consistently hold, that the benefits imparted were by virtue of our SAVIOUR's institution, or of His words of

"partakers of the grace; for the sign is common to all, good and bad. But the SPIRIT is given to the elect only. The sign, however, without the SPIRIT, is of no efficacy." And (which is remarkable), Danæus, in commenting upon St. Augustine's saying, that the words "we are baptized into Him by Baptism into death," pertains to infants also (*Enchirid.* c. 52.), defends him in it, *if it be restrained only to the elect*, and understood only of initial regeneration. Quoted by Burges, p. 102. Chamier, *Panstrat.* t. iii. l. 13. c. 21. § 34. "We deny that sins are ever really remitted to those who do not belong to the eternal election, as they were never remitted to Esau, although he was circumcised; and that, because he was hated by God before he was born." Gisb. Voetius, *Disp.* t. ii. p. 410. (ap. Witsium, l. c.) "The seventh opinion is *that of the Reformed Doctors in common*, which ascribes regeneration to all and singular infants in the covenant, only be they elect, whether they be baptized in infancy or be not; whether they die in infancy, or from early age are educated in the faith and live continually a life of faith, or before their death are brought back again, by actual conversion to faith and repentance." Only, as before stated, (p. 116, Note), this regeneration is, according to these last, independent of, not conferred through, Baptism. So, in the *Conventus*, "We diligently teach that God does not put forth His influence in all who receive the Sacrament, but in the elect only."

¹ "Not that hereby we tie the majestie of God to any time or meanes, whose SPIRIT bloweth when and where it listeth: on some, before Baptism, who are sanctified from the wombe; on some, after; but because the LORD delighteth to present Himself gracious in His own ordinances, we may conceive that in the right use of this Sacrament, He ordinarily accompanieth it with His grace. Here, according to His promise, we may expect it, and here we may and ought to send out the prayer of faith for it." Taylor, l. c. I observe that Witsius, l. c. § 24, forms the same judgment as to the origin of this statement, viz. that they might not seem to limit the operations of God.

blessing (since, then, they would have been extended to all not unworthy partakers); but they were obliged to ascribe it to the secret¹ counsel of God, giving effect to the outward ordinance when and to whom He willed. Most of these, however, were still able to use our formularies, although not in their original sense, since our Baptismal formulary was immediately derived from the Lutheran Church²; and this, with the Fathers, held the universal regeneration of baptized infants³. Yet, since man could not tell who of these infants were elect, and who not, they held, that these words could be used by a sort of charity to each infant. And this excuse, Hooker seems to suggest to those who objected to the questions addressed to the god-parents at Baptism, on the ground, that none could have faith, except the elect; and that, therefore, the god-parents could not, with certainty, affirm, that any child did believe. "Were St. Augustine now living, there are which would tell him for his better instruction, that to say of a child, it is elect, and to say, it doth believe, are all one: for which cause, sith no man is able precisely to affirm the one of any infant in particular, it

¹ "It is not the Sacrament alone, but God's preordination of them unto grace and glory, that makes the Sacrament effectually upon them, and not upon others." Burges, p. 115. See Beza above, Note p. 142. Bp. Abbot adv. Thomson, c. 7. ap. Wits. § 6. "Sacraments, as they are seals of faith and the divine promise, so they only put forth their virtue in those who are sons of the promise and heirs of grace."

² See Archbishop Laurence, Bampton Lectures, pp. 440, 441; and Doctrine of Baptismal Regeneration, p. 38, sqq. See also Note M at the end. Bp. White (Answer to Fisher, touching the efficacy of Baptisme, p. 176,) having asserted of Protestants generally, that they "do not deny the virtue and efficacy of Baptism to sanctify men; but according to the Holy Scriptures and the ancient Church, they teach and maintain that this Sacrament is an instrument of sanctification and remission of sins," adds, with regard to Calvin, "he, with others of his part, maintain the former doctrine, concerning the efficacy of the Sacrament, and they differ only from Lutherans and Pontificians, first, in that they restrain the grace of sanctification only to the elect. 2dly, In that they deny external Baptisme to be always effectually at the very instant time when it is administered." See above, p. 116, Note.

³ B. v. § 60.

“ followeth, that precisely and absolutely we ought not to say the
 “ other. Which precise and absolute terms are needless in this
 “ case. We speak of infants as the rule of piety alloweth both
 “ to speak and think. They that can take to themselves, in ordi-
 “ nary talk, a charitable kind of liberty to name men of their own
 “ sort God’s dear children, (notwithstanding the large reign of
 “ hypocrisy,) should not methinks be so strict and rigorous against
 “ the Church for presuming as it doth of a Christian innocent.
 “ For when we know how CHRIST in general hath said that ‘ of
 “ such is the kingdom of Heaven,’ which kingdom is the inherit-
 “ ance of God’s elect ; and do withal behold, how His Providence
 “ hath called them unto the first beginnings of eternal life, and
 “ presented them at the well-spring of new-birth, wherein original
 “ sin is purged, besides which sin, there is no hindrance of their
 “ salvation known to us, as themselves will grant ; hard it were,
 “ that having so many fair inducements whereupon to ground, we
 “ should not be thought to utter, at the least a truth as probable
 “ and allowable in terming any such particular infant an elect
 “ babe, as in presuming the like of others whose safety neverthe-
 “ less we are not absolutely able to warrant.”

This objection to Baptismal regeneration is remarkably illus-
 trated by the theory of a class of Divines¹, who conceived that
 there were two different kinds of regeneration, justification,
 adoption, one of which was imparted to all by Baptism, the other
 to those only who were finally saved. For the indefectibility of
 grace being thus secured, they had then no difficulty in admitting
 “ that to all infants duly baptised the blood of Christ was applied
 “ to the remission of original sin, whence they were not only in
 “ a manner adopted and justified, but regenerated also and
 “ sanctified. Thus then they were put into a state of salvation,
 “ according to the measure of children ; so that such as died,
 “ before the use of reason, were by that their justification, rege-
 “ neration, and sanctification, indeed eternally saved. But what

¹ The following account of the theory is taken from Witsius, l. c. § 9. sqq.
 who also mentions other modifications of it, and criticizes it. It was ori-
 ginally proposed by Bishop Davenant, in a letter to Dr. S. Ward, Divinity
 Professor at Cambridge.

“ suffices for little ones for salvation does not suffice for adults.
 “ They therefore who perish in maturer age, not fulfilling the vow
 “ of Baptism, do not lose the state of salvation which they had
 “ proportioned to them as infants, but lose the state of infancy,
 “ which, being changed, that ceases to suffice for the state of an
 “ adult, which by the Divine appointment was sufficient for the
 “ salvation of the little one.”

By this theory, which intellectually was acutely framed, three advantages were gained ; 1st, the passages of Holy Scripture, which speak of the regeneration of all baptized persons, of the remission of sin to all, and the like, could be taken in their literal sense without interfering with the doctrine which was made the rule of the rest ; 2d, they avoided the invidiousness of implying that non-elect infants, who died as infants, although baptized, were damned ; which was frequently urged against this school. 3d, The formularies of our Church could be understood in their literal sense.

The distinction here introduced is manifestly without any authority from Scripture, and its sole object to obviate a difficulty, yet on that very ground it the more shows wherein the objection¹ to admit the baptismal regeneration of all infants really lay.

Such were the two great lines of objection then taken to the doctrine of Baptismal Regeneration of all infants : the one class generally holding that those who were regenerated were so before Baptism (Baptism sealing it only) the other allowing that all regeneration took place at Baptism, but confining it to the elect. The objections with which we are most familiar in modern times are not directly derived from either of these sources, although indirectly fostered by them, and retaining some of their principles, (as that of the indefectibility of grace,) but from those whom these writers opposed—the Anabaptists.

III. They may be divided into *à priori*, or which might be called

¹ Thus again, one recently asked, “ if regeneration be the grace of
 “ Baptism, *what name is to be given to the commencement of that spiritual life,*
 “ *from which a person never falls ?*” *Gataker*, p. 150. “ One really baptized
 “ never perishes.”

Rationalist objections, and those for which Scripture authority is pleaded.

1. Of the first, it was said that "we would not *see* that any "change took place in infants," that "the child remained apparently the same as before," that "it was incapable of grace," and the like. This is so much rationalism; a dull-hearted and profane unbelief, which even in the things of God would not "any science understand, beyond the grasp of eye or hand:" it is making our reason a measure of God's doings, and denying His operations, because we are not cognisant of the effect. It would also obviously be an argument, not simply against the regeneration of baptized infants, but against baptizing them altogether: for if baptized infants are incapable of regenerating grace, or the full benefits of Baptism, whereas the new-birth is the grace conferred through Baptism, then, by baptizing infants, we should be robbing them of their birth-right, and be guilty of the blood of all the souls whom we thus mocked with the mere semblance of Baptism: and so the universal Church would have erred in interpreting their Saviour's command to "suffer little children "to come to Him, for of such is the kingdom of Heaven." This the more consistent Predestinarian writers well saw. "If any "man shall so do," says¹ one of them in reply, "he must grant "that elect infants do receive but a piece of Baptism, the shell "without the kernel, the body without the soul. And if this be "true, to what end are they baptized?"—"To say² that "Baptism admits them to the outward means, is to say just "nothing to the purpose. May not an infant unbaptized come "to hear the word read or preached? Anabaptists do not shut "their children out of the Church, when the word is preached, "but only exclude them from the Sacraments. If Anabaptists "might as freely show themselves here among us, as they do "in other countries, this doctrine of Baptismal grace would be "better entertained by such as now oppose it without consideration of this sequel."

The answer was variously worded; but it was in substance this, that since God had, in His ordinary dealings, annexed this

¹ Burges, p. 72. ad p. 93.

² Ibid. p. 75.

grace to Baptism, no doubt that it was imparted to infants then, though we saw it not; but that it remained in them, as people would acknowledge that their powers of thought or reasoning do, which no one could deny them to have, although they did not see the present exercise of them. Or again, they argued¹ (reversing St. Augustine's method, since the opposite truth was now that disputed) whereas it was admitted, that "infants" "naturally are somewaie capable of Adam's sinne, and so of "unbeleefe, disobedience, transgression, &c. then Christian infants supernaturally and by grace, are somewaies capable to "CHRIST's righteousness, and so of faith, obedience, sanctification," &c. silencing rightly men's cavils "how can these things be," by reference to the corresponding case, wherein our ignorance was allowed.

This grace, they most usually called, by a sufficiently apt metaphor, (if not too closely pressed) a *seminal*², (or else an *initial*, or *potential*) regeneration; or again an *habitual*³ (as op-

¹ Ainsworth, l. c. p. 48, add pp. 49, 50. "He made all things of nothing. He can make the dumb beast speak with man's voice (Numb. xxii. 28), He can make the babe in the mother's womb to be affected and leap for joy at the voyce of the words spoken to the mother, (Luke i. 44.); and can He not also work grace, faith, holiness, in infants? Hath Satan power by sinne to infect and corrupt infants, and shall not God have power to cleanse from corruption and make them holy? If we make doubt of the will of God herein, behold we have His promises to restore our losses in Adam, by His graces in CHRIST, as He sheweth in Rom. v. Wherefore they are but a faithless and crooked generation, that notwithstanding all that God hath spoken and done in this kind, do deny this grace of CHRIST to the infants of His people."

² The distinction was probably inherited from the Schoolmen: I find it in Pet. Lombard, Lib. 4. Dist. 4. c. 5. "Quidam putant gratiam operantem et cooperantem cunctis parvulis in Baptismo dari *in munere non in usu*; ut cum ad majorem venerint ætatem in munere sortiantur usum, nisi per liberum arbitrium usum muneris extinguant peccando; et ita in culpa eorum est, non ex defectu gratiæ, quod mali fiunt, qui ex Dei munere valentes habere usum bonum, per liberum arbitrium renuerunt, et usum pravum elegerunt."

³ Davenant (Bp.) Ep. ad Col. "With regard to infants, since they are sinners not by their own act, but by an hereditary habit, it suffices that

posed to an active) principle of grace; *i. e.* they would express that the incorruptible seed was then planted in the human heart, which, if not choked, or if continued contumacy provoked not God to withdraw it, would hereafter yield fruit unto life eternal. And with this might agree, I would hope, the modern and colder expression, that "Baptismal Regeneration is a change of state," a virtual, I suppose, as opposed to an actual change of heart—a state of holiness and acceptableness towards God, as derived from our incorporation into the Son of God, and the consequent participation of His holiness, and yet in a manner contrasted with the fuller and complete actual sanctification of the believer, who has grown up in his Baptismal privileges. This view is very clearly expressed by Hooker. "The grace which is given them with their Baptism, doth so far forth depend on the very outward Sacrament, that God will have it embraced, not only as a sign or token what we receive, but also as an instrument or means whereby we receive grace, because Baptism is a Sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into CHRIST; and so through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that *infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life.*"

In which passage Hooker, while he expresses the same truth, happily avoids the danger arising from all illustration in Divine things, viz. that the metaphor must in some respects be inap-

"they have mortification of sin and faith, not putting themselves forth by any act of their own, but included in the habitual principle of Grace: but that the Spirit of CHRIST can, and is wont to form in them this habitual principle of grace, no one of sound mind will deny."—Ainsworth, *l. c.* "Christian infants have the graces they speak of, repentance, faith, regeneration, &c. though not actually, or by way of declaration to others; yet they have through the worke of the Spirit, the seede and beginninge of faith, virtually and by way of inclination; so that they are not wholly destitute of faith, regeneration, &c. though it be a thing hid and unknown unto us after what meanes the Lord worketh these in them."

plicable; and in this instance, that by this contrast of initial with actual regeneration, it might seem as if there were two regenerations, or rather that regeneration meant two things—1st, the act of the new-birth bestowed by God; 2d, the spiritual life conformable thereto; whereas in Scripture, and by the ancient Church, the latter is regarded as included in the former; as (if one may compare earthly things,) the ripened corn in the seed, the future intellectual man in the babe.

And thus St. Augustine¹, while (according to Tit. 3.) he asserts both regeneration and renovation to be the fruits of Baptism, yet distinguishes alike in adults and infants, between that renewal which takes place at once in Baptism, by the abolition of the old man, and that entire transformation and complete conversion of the whole mind to God, effected by the finished formation of the “new man” within us, which “having been put on” in Baptism, is day by day “renewed in knowledge after “the likeness of Him who created him.” (Col. iii. 10.) “Of “a truth *this* renewal does not take place at the one moment of his conversion, as doth in one moment that renewal in Baptism by the remission of *all* sins; since not even “one sin, however small, remains, which is not remitted. But “as it is one thing to be freed from fever, another to recover “from the sickness caused by fever: one thing to remove a “weapon fixed in a body, another by a second cure to heal the “wound which it has made; so the first cure is to remove the “cause of the weakness, and this is through the forgiveness of all “sin; the second is to cure the weakness itself, and this is by “gradual progress in the renewal of this image—by daily accession in the knowledge of God, and righteousness and holiness “of truth. He who from day to day is being renewed by his continual progress, transfers his love from things temporal to eternal “—from visible to invisible—from carnal to spiritual, and diligently presses on to rein in and diminish his desire to these, and “to bind himself to those by love.” Only we must beware that we relax not our notions of Christian holiness, by applying to

¹ De Trin. l. 14. § 23.

the Christian, what St. Augustine here says of an adult convert : for in no one baptized ought sin ever to have grown to that height of feverishness, as to leave such dismal effects as St. Augustine speaketh of : our struggle ought to be against the remains of natural, not (or at least not in any great degree) against acquired corruption ; else, as the baptized person sins more grievously than he of whom St. Augustine speaketh, so neither has he the same means of restoration open to him. The case of the baptized infant is rather described in St. Augustine's other words¹, " The Sacrament of regeneration in them doth precede, and if they *hold on* in Christian piety the conversion of the heart will follow, the mystery whereof preceded in the body." For " mystery" in St. Augustine's language does not mean a mere outward type or emblem ; and the very mention of " perseverance" in Christian piety, shows that by " conversion of the heart," he intendeth not a new commencement of spiritual existence, but rather that entire renovation and conforming of the whole soul and spirit to the image of God, which, though pledged, and if it be cherished, actually commencing² from baptism, is gradually completed by the sanctification of a whole life.

2. The next objection was akin in character to the former, viz. that " children could not have faith, and therefore could not be " re-born, since faith is essential to the new-birth." The answer to this branched into several subjects, which are of moment in this day also : as on whose faith children were accepted in Baptism, whether that of their parents, or their sponsors, or of the Church ; and again with regard to the faith of those who brought them, whether that degree of faith, which was implied by the very act of bringing the child to Holy Baptism, by itself was available to the child, or whether a living faith was required, involving personal holiness.

The judgment of the ancient Church was very clear, as evinced both by the statements of the Fathers and her actual practice ; viz. that it was through the Faith of the Church (as performing

¹ De Bapt. c. Donat. l. 5. c. 24.

² St. Aug. Enchirid. c. 67. " This great indulgence or remission, whence " begins the renewing of man."

that Holy Office whereto God had annexed the blessing), that the child obtained the benefits of Baptism; CHRIST had received all children brought unto HIM; the promise was "to you and "to your children;" (Acts ii. 39.) the command to Baptize unlimited: so the Christian Covenant belonged to all, born within the Christian Church, whatever the personal character of their immediate parents might be. As born of one included on God's part within the Covenant (whether he finally lose the benefits of that Covenant or no) the infant is a child of that Covenant, and entitled to its privileges. "Let not that disturb thee," (says St. Augustine to Bishop Boniface¹, in an extreme case) "that some bring their infants to Baptism, not "with the belief that they should be regenerated by spiritual "grace to life eternal, but because they think that by this "remedy they may retain or recover the health of this life. For "they are not on that account not regenerated, because they are "not brought for that end by those persons. For the necessary "offices are celebrated by their agency; and so are the words of "the Sacraments, without which the little one cannot be consecrated. But that Holy Spirit, who dwells in the Saints, (out "of whom that one dove, covered with silver, is molten together "by the flame of charity) worketh what He doth work, even by "the ministry of some who are not merely simply ignorant, but "even damnably unworthy. For infants are offered to receive "spiritual grace not so much by those in whose hands they "are borne, (although by them also, if they also be good men "and believers) as by the whole society of the saints and believers. For they are rightly understood to be offered by all, "who are glad that they should be offered, or by whose holy and "united charity they are helped forward to receive the communication of the Holy Spirit. The universal mother, then, the "Church, which is of the Saints, doth this; for the whole Church "beareth all, and beareth them severally."

"Let no one tell me," says St. Bernard², "that an infant has

¹ Ep. 98. § 5. Ed. Bened. olim Ep. 23.

² In Cant. Sermon. 66. quoted by Walker, Modest Plan for Infant Baptism, p. 172.

“not faith, to whom the Church imparts her’s. Great is the “faith of the Church.” The profession of faith made by the sponsors is the declaration of that faith of the Church, on the ground of which the little ones are admitted into Covenant: and accordingly St. Augustine almost uniformly speaks of this *profession*¹ of faith, when he alludes to the faith of the sponsors as being available for the child. The sponsors are pledges to the Church: the Church offers her faith to God. And so in our own Church, all the words of comfort and assurance that “God “will favourably receive our infants, and embrace them with the “arms of His mercy,” are addressed on each occasion, not to the sponsors, but to the whole congregation²: the sponsors are but subsequently called upon to promise, on the child’s part, what is needed, that the benefits of Baptism may be hereafter retained and fully realized. With this view of the relation of the faith of the sponsors and of the Church, agree those cases, in which the children of aliens, whether excommunicate or heathen, were allowed the privileges of Christian Baptism. Of the excommunicate, St. Augustine says, that “no offences of the parent, however heinous, would make him presume to exclude the child “from the laver of regeneration in case of danger.” With regard to the children of Heathen, it was always reckoned an act of charity to baptize them, “when, through the secret Providence

¹ Thus, de Baptismo parvulor. Serm. 294 (al. 14. de verb. Ap.) § 12. “He “is healed by the words of another, since he was wounded by the sin of another. “It is asked, does he believe in JESUS CHRIST? It is answered, He does “believe. *The answer is made for him*, who speaks not, is silent and weeps, and “by weeping begs in a manner for help. Does that serpent try to persuade men “that it avails not? Far be such a thought from the heart of any Christian!” Serm. 351 de Pœnitentia (al. 50. inter. 50.) § 2. “To whom (infants), for their “consecration and remission of original sin, the faith of those by whom they “are offered, avails, that whatever stains of sin they contracted through “others, of whom they were born, by the *interrogatory and answers of these may be “done away.*” De Pec. Meritis, l. I. § 25. “they are rightly called faithful, “because after a manner they profess their faith through the words of them “that bear them,” l. 3. § 2. “by the answers of those through whom they are “regenerated.” Ep. 98. v. 10. “it is answered that he believes.”

² So Burges also p. 27. “The Church enjoineth 1. The minister alone “thus to bespeak the congregation.”

“ of God, they by any means, (by purchase or captivity, or abandoned by their Heathen parents) came into the hands of pious persons ¹.” For, (as has often been alleged), since not only the children born of “ faithful Abraham,” were admitted into the covenant of circumcision, but they also who were “ bought with his money,” or the slave, “ born in his house,” so also, and much more, might all those be admitted into our enlarged covenant in CHRIST, whom the Church could, with safety to herself, offer unto HIM. It was necessary, namely, for the purity of the Church, that some guarantee should be given, that those admitted into her, the body of CHRIST, should be brought up as her true children; but the Sacrament had its power not of man but of GOD: the faith of those who brought them was available in that they undertook the condition, which (for the well-being of the Church) was necessary for their reception, and brought them to their Saviour to take them into His arms and bless them: the faith of the Church was available in that she believed the promises of GOD, and administered the Sacrament committed to her, whereby those promises of GOD were realized and applied to the individual. “ Be it then,” says Hooker ², “ that Baptism belongeth to none but such as either believe presently, or else, being infants, are the children of believing parents. In case the Church do bring children to the holy font, whose natural parents are either unknown or known to be such as the Church accurseth, but yet forgetteth not in that severity to take compassion upon their offspring, (for it is the Church which doth offer them to Baptism by the ministry of presenters,) were it not against both equity and duty to refuse the mother of believers herself, and not to take her in this case for a faithful parent? It is not the virtue of our fathers, nor the faith of any other, that can give us the true holiness which we have by virtue of our new-birth. Yet even through the common faith and SPIRIT of God’s Church, (a thing which no quality of parents can prejudice) I say, through the faith of the Church of God, undertaking the motherly care of our souls, so far forth we may be and are in

¹ See Authorities ap. Bingham, *Christian Antiquities*, B. xi. c. 4. §. 16—18.

² B. v. c. 64. §. 5. p. 402. ed. Keble.

“ our infancy sanctified, as to be thereby made sufficiently capable of Baptism, and to be interested in the rites of our new-birth for their piety’s sake that offer us thereunto.” Whence also, Hooker pronounces ¹, (and the decision, so grounded, might remove some perplexities which occur now also,) “ a wrong conceit, that none may receive the Sacrament of Baptism but they whose parents, at the least one of them, are, by the soundness of their religion and by their virtuous demeanour, known to be men of God, hath caused some to repel children, whosoever bring them, if their parents be mispersuaded in religion, or for other misdeserts excommunicated; some, likewise, for that cause, to withhold Baptism, unless the father (albeit, no such exception can justly be taken against him) do, notwithstanding, make profession of his faith, and avouch the child to be his own. Thus, whereas, God has appointed them ministers of holy things, they make themselves inquisitors of men’s persons a great deal farther than need is. They should consider, that God hath ordained Baptism in favour of mankind. To restrain favours is an odious thing; to enlarge them, acceptable both to God and man.”

“ It is not written,” says St. Augustine ², “ Except one be born again of the will of his parents or of the faith of those

¹ Ib. p. 400.

² Ad Bonifac. Ep. 98. ed. Bened. To the same purpose is quoted in the new edition of Hooker (ed. Keble), an illustrative passage from Archbishop Whitgift’s Answer to the Admonition, p. 157. “ I knowe not what you meane, when you saye, ‘that in the absence of the parentes, some one of the congregation, knowing the good behaviour and sound fayth of the parentes, may both make a rehearsall of their fayth, and, also, if their fayth be sounde and agreeable to Holy Scriptures, desire in the same to be baptized.’ What, if the parents be of evil behaviour?—What, if it be the child of a drunkard, or of an harlot?—What, if the parents be papistes?—What, if they be heretikes?—What if they erre in some poynte or other in matters of fayth? Shall not their children be baptized? Herein you have a further meaning than I can understand; and I feare, few do perceive the poyson that lyeth hidde under these words. May not a wicked father have a good childe?—May not a Papist or Heretike have a believing sonne? Will you seclude, for the parents’ sake, (being himselfe baptized) his seede from baptisme?” And Bishop Stillingfleet well ex-

“ who offer him, or who minister, but ‘except he be born again
 “ of water and the HOLY GHOST.’ The water then exhibiting
 “ without, the Sacrament of Grace and the Spirit working within,
 “ the benefit of grace, loosing the band of sin, restoring good to
 “ nature, do, both together, regenerate in one CHRIST, man, who
 “ was generated of one Adam.” And Luther says¹ well, “ That
 “ Baptism may be assured in us, therefore God doth not found it
 “ upon our faith, since that may be uncertain and false, but on
 “ His word and institution.”

Else, also, if the regeneration of the child depended upon the holiness of the parent, then, since, according to the views in question, those who are regenerated are finally saved, all the children of believing parents, and they only, would be regenerated and so saved : whereas, as one of their own writers says², “ all children saved are not of believing parents : yea, we may
 “ in charitie presume of some, perhaps, without the Church, whom
 “ the Lord mercifully saveth out of most wicked progenitors for
 “ many generations.” Not, manifestly, as if the faith and longing desires, and yearnings, and prayers of the parents for the child

plains the relations of the Sponsor to the Church, (Unreasonableness of Separation, p. 3. c. 36. §. 2. where also he well sets forth the difficulties of the supposition, which would make the benefits of Baptism depend upon the actual living faith of parents or any other.) “ If the parents be supposed
 “ to have no right, yet upon the sponson of God-fathers, the Church may
 “ have a right to administer Baptism to children. Not as though the spon-
 “ sion gave the right, but was only intended to make them parties to the
 “ covenant in the child’s name, and sureties for the performance. The admi-
 “ nistration of Baptism is one considerable part of the power of the keys,
 “ which CHRIST first gave to the Apostles, and is continued ever since in the
 “ officers of the Church. By virtue of this power, they have the authority to
 “ give admission into the Church to capable subjects. The Church of CHRIST,
 “ as far as we can trace any records of antiquity, has always considered chil-
 “ dren capable subjects of admission into the Christian Church ; but, lest the
 “ Church should fail of its end, and these children not be well instructed in
 “ their duty, it required sponsors for them, who were not only to take care
 “ of them for the future, but to stand as their sureties, to ratify their part of
 “ the covenant implied by Baptism.”

¹ Sermo De Baptismo. A. 1535.

² Taylor, on Ep. to Titus, p. 643.

were of no benefit to it, or, again, that the prayers of the congregation, which the Church solicits for each infant, availed nothing; but, only, that no faith, or desires, or prayers, or any thing besides, were of such moment as to affect the virtue which CHRIST has annexed to His Sacrament of Baptism, or, as if the regeneration of our infants were to be ascribed in any way to our prayers instead of CHRIST's ordinance. Larger measures of grace He, doubtless, may bestow in answer to more fervent prayers; and it would argue a sinful want of sympathy, were the Church not to pray, when GOD is about, by her means, to engraft a new member into the body of HIS SON; and, therefore, we pray: but not as if GOD's mercy was so limited to our prayers, that HE would not render CHRIST's ordinance effectual to one who opposed it not, although we sinned in our mode of administering it.

One way in which the faith of the Church is of avail, is indeed plain and tangible. It is, namely, through the faith of true believers, that CHRIST perpetuates the use of His Sacraments in the Church. For those who *first* sought them for themselves or their children, out of habit or custom, or any other motive, not because they knew it to be our LORD's will, would, obviously, never have sought them at all, but for the example originally given by those more faithful few. And thus HE bestows the benefits of Baptism even upon the children of those unfaithful parents who have neglected to cherish and cultivate its benefits in themselves, and yet are induced, by the faith of others, to believe that some good will result from the Baptism of their children, and so present them. For who could doubt, that if the faith of those, who in true faith offer their children to be made members of CHRIST by Baptism, had not in each successive age continued Infant-Baptism as a rite and custom of the Church, those who now bring their children mainly out of custom, would disuse it; and so their children lose it and its fruits? The faith of the faithful is the salt of the earth, preserving it from corruption. GOD's gracious promise to Abraham has full often, doubtless, been again realized, and the city or the Church preserved for and through the five righteous men who were in it. And so the faith of every missionary from the Apostles'

days to our own, or of the Church, which, by fasting and prayer, separated them for the work, (Acts xiii. 2, 3.) or of the founder of each lesser congregation within the bounds already occupied by the Church at large, each, in their several ways, co-operate to the extension and use and perpetuity of CHRIST'S Sacraments; and in the use of these Sacraments their faith receives a blessing. And this is a way, wherein it may be made even tangible to sense, how the faith of the Church becomes available in some measure to those who have but a weak faith, or by reason of their age cannot actively exert it. The principle extends widely; in religious duties, in moral performance, in abstinence from sin, in all the ways in which custom (as it is called) or example induce men to enter upon, or to persevere in, any practice, or to abstain from any evil habit, or even from any deeper sin, it is the faith of the faithful members of the Church which is thus blessed. GOD employs their faithful exercise of duty, either in retaining or restoring the infirmer or the erring members; the very imitation of their right practice, implies a degree of faith, and though it be but as a smoking flax, GOD quencheth it not, but brings it to a greater brightness: and any one, who shall have observed how instrumental, what he calls circumstances or custom have been in the formation of his own religious character, or, again, how few they are who rise above and act healthfully upon, the religious character of their age, or, again, how mainly dependent children are upon the faith of others, will see how much we have to thank GOD for the faith of others, and how mighty an instrument true faith is in a faithless world. And when it pleased CHRIST, during His actual abode upon earth, to accept the faith of parents, or masters, or friends, for those who needed any "virtue, which "should go forth from HIM," (where themselves, from circumstances, could not exercise that faith,) and then to put forth the same gracious influences; it was not assuredly for their sake principally, but to attest His acceptance of, and to encourage the Church to offer, a vicarious faith, for those who are not as yet able to manifest it. But in instancing the above more tangible method, in which GOD renders the faith of the church a benefit to it's

weaker members, I would not by any means limit it to this ; for we know not how or why, or to what extent, the faith of the Church is acceptable in God's sight ; and how it may be a necessary condition for the continuance of the blessings of the Gospel ; what mighty ends it may serve in the moral government of the universe ; why HE has connected such blessings with vicarious faith. All this we see and know in part only ; only we know that all Infant-Baptism is a great exercise of faith, (if but on the very ground which carnal men allege, that we receive back the purified infant outwardly nothing changed, and for a time to manifest but little apparent change) and it may be, in part, on that very ground, that Infant-Baptism is acceptable to GOD, and may serve ends of which we know nothing, just as the commemorative representation of our Lord's sacrifice on the cross (which was to be done in remembrance of HIM), may have, and was thought of old to have ends, entirely distinct from the influence which it may have upon our own minds, and independent also of our Sacramental union with HIM. Only we should be assured, that this and every other institution of GOD, has far more and wider ends, than we in the flesh can yet see : nay, probably, what we do see can scarcely be looked upon even as the faintest type of what is behind the veil. And this should make us the more heedful, not to make our own notions, or any uses, which may be apparent to us, any measure of Divine things ; but in all things, (whether we seem to know less or more) to confess from the heart, that we " know in part " only.

This title of the children of all who are within the covenant, to the blessings of the covenant, is implied in St. Paul's recommendation, that the converted parent should retain, or remain with, the yet unbelieving consort, for that they were sanctified by them : " otherwise the children had been unclean, but now are they holy : " i. e. since the fruit of the marriage is holy, therefore the marriage itself must be approved by GOD. (1 Cor. vii. 14.) None, indeed, of the ancients thought that St. Paul hereby affirmed that any, even the children of believers, were holy by their natural birth¹ :

¹ See Note O at the end.

for," as St. Augustine argues, "the fault of our carnal nature, though without guilt in the regenerated parent, as having been remitted, still in the offspring it does bring guiltiness, until it be remitted by the same grace;" i. e. as our Blessed Saviour tells us, "that which is born of the flesh is flesh." The child of the regenerated or Christian parent brings into the world with it nothing but the corruption of our fallen nature, and God's promise to restore it by Baptism: and it has been without authority, when persons have so insisted on the inherited holiness of the children of Christian parents, as to represent the Sacrament of regeneration to be but the confirmation or sealing of a gift already bestowed¹. The ancients understood, under the holiness here spoken of, the holiness conferred by God in Baptism, to which these children were brought by their one Christian parent, and to which they had a title in consequence of that birth. And this use of the word "holy," as signifying a holiness bestowed upon us by God, corresponds best with the title given universally to all Christians, "called, saints²;" and therewith also agrees St. Paul's other saying, that the Jewish people "the branches, were "holy," because "the root (the Patriarchs, for whose sake they "were beloved, v. 28.) was holy." (Rom. xi. 16.) Now this holiness belonged not to the children of the Jews, when yet uncircumcised, for the Jewish child who remained uncircumcised on the eighth day, was to be cut off (Gen. 17. 14.), but to such as were admitted into the covenant made with Abraham by cir-

¹ "Infants are not baptized, that they may become holy: but, because they "are holy, therefore they are baptized, i. e. receive the seal." Whitaker, q. 4. c. 5. ap. Gataker, l. c. p. 105. See also further above, p. 122, note 1.

² And that the more, since the name alternates with *ἡγιασμένοι*, (1 Cor. i. 2. Jude 1. 3.) "those who are made holy in CHRIST JESUS," and is explained by the title "all who call upon the name of the LORD JESUS," (Acts ix. 13, 14. xxvi. 10, comp. ix. 21.) is united with the whole "Church" at a place, (2 Cor. i. 1.) or itself is the title used indiscriminately, *in narrative*, for the members of the whole Church in any place, and where, consequently, there is not the same object, as in the Apostolic salutations, to admonish persons by their very name, of the greatness of their profession. (Acts ix. 32. Rom. xv. 26. 2 Cor. viii. 4. ix. 1. 12. (cp. Acts xi. 29,) &c.

cumcision ; for then only they became branches of the vine which God had planted : much more then in the case of the child of Christians, by how much they are partakers of better promises, and our federal rite graffs us not merely into the body of a chosen people, but into that of the SON of GOD, not simply into the vine brought out of Egypt, but into HIM who is “the True Vine.” For in CHRIST there is no longer ceremonial holiness, nor covenant-holiness ; since HE who is the substance being come, the shadows have passed away ; but real holiness cannot belong to any by their carnal birth, since thereby we are still “children of wrath :” it remains, then, (as elsewhere in the New Testament,) that it be actual holiness—the holiness actually conferred upon us in Baptism, as members of the HOLY SON of GOD, and clothed with HIM. The promise then, implied in this saying of St. Paul, has no limitation : if but one parent were within the covenant, then the children also are comprehended within it, and have, by virtue thereof, a title to all the privileges of it. The rule is given universally ; “if any one have an unbelieving husband or wife—else were your children unclean, (*ἀκάθαρα*) unpurified¹, out of the covenant, but now are they (all of them) holy.” And so our Hooker² having said “that we are plainly taught by God, that the seed of faithful parentage is holy from the very birth,” (which might seem as if he imagined that we brought with us into the world more than a title to be made holy by God’s ordinance ;) explains that he so means this, “not as if the children of believing parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents’ belief : yet seeing, that to all *professors of the name of Christ*, this pre-eminence above Infidels is freely given, that the fruit of their bodies bringeth into the world with it a present interest and right to those means, wherewith the ordinance of CHRIST is, that His Church shall be sanctified,” &c.

¹ Hammond (Practical Catechism), notices this use of *ἀκάθαρων*, Acts x. 14. 28. xi. 8. on this very subject of Christian privileges.

² B. 5. c. 60. §. 6. ed. Keble.

It is not, then, on account of any intrinsic holiness of the parents, or any faith inherent in them, but of "God's abundant mercy," that He hath called us; having committed to His Church the power of administering His Sacraments, and annexing to her exercise of faith in so doing, the blessing of His Sacrament, where there is no opposing will, and accordingly to us, whom He called before we had done either good or evil.

But it was said, regeneration, or rather grace, generally, cannot be bestowed through Baptism; because, if a child, for instance, having received Baptism, were stolen, and educated among Turks and Heathens, it would *manifestly* itself be in no respect different from other Turks or Heathens. And this, Calvin and others employ triumphantly, as an argument *ex absurdo*, as if no one of ordinary understanding could hold otherwise. It would, indeed, prove nothing, if true; for why should it follow, in the spiritual, any more than in the natural world, that because a gift was rendered useless for want of cultivation, therefore it had never been given? We see daily, that great intellectual powers are gradually destroyed by the abuse, or neglect, or trifling of their possessors; or by being employed on petty or unworthy objects; and, being made subservient to vanity or sense, are at last lost, so that a man could not employ them if he would; and this, doubtless (as is every thing in nature), was meant as an emblem of things unseen—a warning to us, to take heed to our spiritual faculties, "lest the light which is in us become darkness." But who ever gave us ground to say, that *any outward* circumstances, in which it should please God to place one, whom He had elected to be, by Baptism, incorporated into the body of His Blessed Son, had the power to annihilate that Baptism, and to make it as if it had never been? "Where wast thou, when God laid the foundations of the earth? declare, if thou hast understanding." Job xxxviii. 4. "Add thou not to His words, lest He reprove thee, and thou be found a liar." (Prov. xxx. 6.) Surely, men take too much upon them, in speaking thus positively of the depths of the human heart, and of Divine grace, the workings whereof are as varied as they are unfathomable, unmeasurable, incomprehensible, because it is an

effluence from God. Or, because God, ordinarily, to His first gift of regeneration, adds the gift of His word, of the teaching of the Church, of the Communion of the Body and Blood of Christ ; shall we dare to pronounce, that, if He please to exclude any one from that Communion, or from that outward teaching, therefore that former gift would have none effect ? that they, to whom God had by Baptism given the earnest of the SPIRIT in their hearts, would have that earnest withdrawn, unless retained by other outward means, or religious instruction ? that He could not, or would not, provide for those whom He admitted to be members of His SON ? “ Is the LORD’s arm shortened, that He “ cannot save ? ” And shall we say even of those, who through our neglect, are in the great towns of our Christian land educated worse than Turks and Heathens, trained to sin—shall we say, that even these, as many as have been baptized, have no strivings of the SPIRIT of GOD within them, to which they are entitled through Baptism ; that God admitted them into His Church, only, forthwith, utterly to cast them off ; that they have not oftentimes been restrained from sin, by a Power which they scarcely knew, but which still withheld them, with a might stronger than sin and death and Satan—the might of the SPIRIT of GOD ? Or have we not often seen how God, as if to vindicate His own gift, has to many children of His Church, turned into gain what to our shallow judgments seemed destruction unavoidable ; has prospered their faithfulness “ in few things, and so made “ them rulers over many things ; ” while others, who in outward spiritual advantages were first, by their own negligence became last ? Surely, then, it were truer, as well as more humble, to abstain from thus narrowing the operations of God ! It were profaneness, indeed, and a wanton contempt of God’s mercies, to trust in Baptism alone, when He has vouchsafed us means for cultivating the grace bestowed upon us in Baptism : but it argues no less a narrow-minded unbelief, to deny the power or the will of God to make Baptism alone available, when He, from the time of Baptism, has, not for any want of faithfulness in the child, withdrawn every other means. “ And they were sore “ amazed in themselves beyond measure, and wondered : *for they*

"considered not the miracle of the loaves, for their heart was hardened." (Mark vi. 51, 52.)

The further question, "whether God imparts faith presently "to the baptized infants," scarcely belongs to the present subject, and is perhaps hardly a profitable inquiry, if it be thereby meant to discriminate between the spiritual gifts imparted to children. Undoubtedly, in the new nature given them by their new birth, there is virtually imparted to them the first principle of every heavenly grace, faith, love, hope: they are united with CHRIST; are children of GOD, members of CHRIST, inheritors of heaven; and if for this, faith be necessary in them, undoubtedly they have this also: only it seems best not to make curious deductions from Holy Scripture, where the Church has been silent, and content that GOD has grafted our children into His SON, to wait, assured that in due time "all things belonging to the SPIRIT will "live and grow in them," if we cultivate duly these "plants of "the LORD," water them, and pray for GOD's increase.

IV. It is urged, however, on authority of Holy Scripture, that the regenerated are free from sin, and that, therefore, so long as children are such as we see them frequently to grow up, subject to sin, and without any earnestness of mind, we must conclude, that they have not been regenerated¹. We are reminded, that our SAVIOUR has said, "every tree is known by its fruits;" and that GOD has also said, "whosoever is born of GOD doth not commit sin, for His seed remaineth in him; neither can he commit sin, "because he is born of GOD." (1 John iii. 9.) With regard to the first passage, it is obvious that our SAVIOUR is speaking of what the tree *is*, not what has been done for it; not how it has been digged about, watered, cultivated, but what returns it has made for this care; not whether GOD has planted us in His vineyard, and given us His grace, but whether we are yielding fruit. It is

¹ "If every child receive grace, as a thing tied unto Baptisme, what becometh of that grace, when children growing in years, growe also extremely flagitious and wicked? necessarily it must be lost and vanished, which is both against the Scriptures, and against the doctrine of our Church. For if the child be borne of GOD in baptisme, he sinneth not, because the seed of GOD is in him." Taylor, on Ep. to Titus, p. 646.

a test of our holiness, not of God's goodness. The passage of St. John is more difficult; nor do those who quote it seem to be aware of its difficulty. For taken thus loosely, it were in direct contradiction with that other truth, "If we say we have no sin, we deceive ourselves, and the truth is not in us¹;" and, therefore, we are of necessity forced to look more closely into it. Since, also, we know by sad experience, that all commit sin, then it would follow, that none were regenerate; and, as an old Predestinarian writer well said², "if this objection were of force against *infants*, it would be much more against persons of years actually converted. For it would prove that they have not the SPIRIT constantly abiding in them, because it doth not in great falls evidently show itself at all." And not in great falls only, but in lesser cases of human infirmity; for St. John saith peremptorily and absolutely, "doth not commit sin;" and to substitute for this, "is not guilty of deliberate and habitual sin," or "gross sin," or any other qualifying expression, is clearly tampering with God's words, and lowering His teaching. Glosses, such as these, in plain statements of Holy Scripture, cannot be too dili-

¹ Burges pp. 284-5, and p. 262. "In elect infants, ordinarily, no such worke appeares; rather, on the contrary, many of them shew manifest opposition to all grace and goodness for many years together, notwithstanding their Baptism."

² St. Augustine, ad loc. declares himself on this ground much perplexed, and explains "sinneth not," of the one commandment of love, "which whoso keepeth, to him his sins are forgiven; whoso breaketh, his are retained." His exposition, though far-fetched, admits, and is founded on the plain meaning of the words, that the Apostle speaks of an entire freedom from all sin. His application of the words shows also his conviction that they are a test, whether we retain, not whether we ever received, baptismal grace. "Behold a baptized person has received the Sacrament of the new-birth: he hath a Sacrament, a great Sacrament—divine, holy, ineffable. Think of what sort; one which, by the remission of all sins, maketh a new man. But let him observe the heart, whether what was done in the body has been perfected there; let him see, whether he have love, and then let him say, 'I am born of God.' If he have not, he has indeed received a certain stamp impressed upon him, but is a *deserter*." A different, and, I think, a better interpretation, with which St. Augustine elsewhere combines this, is that it is through love that we are enabled to fulfil the law: see below, p. 170, note I.

gently guarded against ; often have they brought down Divine to mere human truth ; the very essence of the truth, that which constitutes it *Divine* truth, is generally evaporated by these inaccurate substitutions. The true meaning will be cleared by attending as well to the context, as to St. John's method of teaching. St. John, namely, is warning Christians against seducing teachers (c. i. 26.), who separated truth from holiness, who said that they "knew God," and yet "kept not His commandments" (c. ii. 4.) ; said that they "abode in Him," and yet did not "walk "as He walked" (v. 6.) ; denied that Jesus was the CHRIST. (v. 22.) Against these he warns his flock, to "*abide*" in CHRIST, as they had been taught (vv. 27. 8.) ; and then proceeds (c. iii.) to set forth the connection between Christian truth and holiness. Our present title, (he tells them,) of SONS of GOD (v. 1.) ; our future hopes of seeing Him as He is, and so being made like to Him (v. 2.) ; the very object of His coming, "to take away sin" (v. 5.) ;—shew us God's will, that we should "purify ourselves, "as He is pure : " all other doctrine is but deceit : "little children, "let no man deceive you : " God and the devil, children of God and children of the devil, sin and righteousness, are incompatible, and mutually opposed : there can be no union between CHRIST and Belial, or the servants and services of either ; there is no other way of "being righteous," than by "doing righteousness." (v. 7.) This, then, was St. John's great subject, the necessity of personal holiness and purity ; and this he expresses (as is his wont) in abstract, absolute propositions, not looking upon truth, as it is imperfectly realized in us, whether to good or to evil, but as it is in itself, and as it will be, in the final separation of the evil from the good, when each shall, without any remaining obstacle, whether of the hindrances of sin, or of the strivings of God's SPIRIT, become wholly, what they now are predominantly. "He that committeth sin is of the devil, for the devil sinneth "from the beginning." "Whosoever is born of God doth not "commit sin." "In this the children of God are manifest, and the "children of the devil." And so St. John returns to his first warning : "Whosoever doeth not righteousness, is not of God." It is manifest, then, that we are here to look, not for any abstract

doctrinal statement, but for impressive practical truth: namely, whatever be our feelings, persuasions, pretensions, theories or dreams of good, there is but one test, whether we are of God or the devil, with whom we hold, whose we are, and whose to all eternity we shall be, and that is, whose works we do,—sin or righteousness,—whom we serve. If we were entirely God's, then, as our Blessed Saviour did, we should do altogether the works of God: "whosoever is born of God, sinneth not" (as before he said, "whosoever abideth in Him (*i. e.* wholly, entirely) sinneth not; for His seed remaineth in him; neither "can he sin, because he is born of God:" and in whatever degree we have cherished and cultivated that heavenly seed, sown in our hearts by Baptism, we cannot sin: as there is no sin so grievous, into which but for God's grace we should have fallen, so through His grace, we should each feel, that there are sins into which we cannot fall: *now*, by that grace, we cannot sin, because thus far His seed remaineth in us. The Apostle's words declare to us then the height of the mark of our calling, the greatness of our end, the glory of our aim, that being "partakers of the Divine nature," (2 Pet. i. 4.) we might be without sin: that in purifying ourselves, we should stop short of no other end than this: that we should not stifle the impulses to loftier attainments, which God hath placed within us, nor indulge our natural listlessness, as if there were no hope; but should aim at being, what our Church has taught us twice at the commencement of each day to pray that we may be kept, without sin. But, applied to a particular case, it must manifestly be with the limitation, which our present imperfection requires, "as far," or "inasmuch as," we "are born of God, we cannot commit sin:" in whatever degree we are realizing the life, which was in Baptism conferred upon us, we cannot sin: our sins are a portion of our old man, our corruption, our death; and so far, we are not living. St. John is not then speaking of the life which we have received of God, but of that which we are now living: and is giving us a test whether we be alive or dead, or to which state we are verging, that of complete life, or complete death. We cannot indeed tell who they be in this world who are "twice dead," and, already,

wholly the evil one's ; but if there be any in whom every spark of baptismal life has been extinguished, God has given us no hope that it shall be renewed. The words of St. John then are a solemn warning to us, to take heed that we cultivate that good thing, which has been planted in us ; that " we quench not the Spirit ;" that " the light which is in us be not darkness ;" but they do not tell us that that good thing has never been implanted ; that Spirit never given ; that light never kindled : and as in the one case we should without doubt interpret the words, " he who committeth sin is of the Devil," every such person, as far as he committeth sin, is of the Devil ; so in the other, " every one *as far* as he is born, or the child of God, doth not commit sin¹."

¹ I find exactly this sense expressed in St. Augustine, Cont. Mendacium ad Consentium, § 40. t. vi. col. 473. ed. Bened. " This birth (of God) if it alone existed in us, no one would sin, and when it alone shall be, no one will sin. But now we yet drag along with us our corrupt birth, although, according to our new birth, if we walk well, we are day by day renewed within. But when this corruption shall have put on incorruption, life will swallow up every thing, and no sting of death will remain. But the sting of death is sin," add. de peccat. meritis et remiss. L. 1. § 9, 10. t. x. col. 44—6. ed. Bened. I insert a few words only, " For the whole of our old infirmity is not destroyed from the very hour when each is baptized, but the renewal is begun by the remission of all sins.—We have now, then, the first-fruits of the Spirit, whence we are already in deed made the Sons of God: but for the rest, as it is in hope that we are saved, and made completely new, so is it that we are sons of God: but in deed, because we are not yet saved, so also not as yet fully renewed, not as yet also sons of God, but children of the world. We make progress therefore towards complete renewal and perfect life, through that whereby we are sons of God, and through this we altogether can commit no sin; until into this (renewed nature) that also shall be wholly changed, whereby we are yet children of the world: for by this we can yet sin. Thus it is, that both ' he that is born of God sinneth not,' and if we say that we have no sin we deceive ourselves. That then shall be consumed, wherein we are children of the flesh and of the world, and that perfected whereby we are sons of God and renewed in Spirit," &c. add. de perfectione justitiæ hominis, § 39. t. x. col. 185. de gratia Christi, §. 22. col. 239. cont. Epist. Parmenian. L. 2. § 14. t. ix. col. 33.

So also St. Basil Moralia c. 22. " What belongeth to him who has been born of the Spirit? To become, according to the measure given, the same as that of which he was born, as is written Joh. iii. 6." To the same

Such are the objections, as far as I know them, urged against Baptismal regeneration : in part, they would be objections against all infant Baptism, and as such would, I doubt not, be instantly dropped by those who now inadvertently use them, whom Burges¹ calls the “ unwitting Proctors of the Sacramentarians.”

The question is needlessly embarrassed by any reference to adult Baptism, since what we are now concerned with, is, whether our infants, who oppose no obstacle to God’s grace, do, by virtue of His institution, receive that grace ; not, what would be the case of one who should receive Baptism from any worldly motive, and at the same time place an obstacle to its benefits by receiving it in unbelief. The questions are entirely distinct ; nor would any conclusion which we might come to, as to the unbelieving adult, affect the case of our infants, who cannot be unbelievers ; and this protest it is necessary to make before we enter upon that case, because a misapplication of the case of unbelieving adults, has furnished most of the arguments whereby men disparage the value of Infant Baptism. The unbelieving adult then could of course derive no present benefit from Baptism ; and it is an awful question, whether by receiving the Sacrament of Regeneration in unbelief, there being no other appointed means whereby the new-birth is bestowed, such an one had not precluded himself for ever from being born again ? It is a case of

purpose, probably, although not so clearly, paraphrases Jerome against Jovinian (who from this place maintained impeccability after baptism, and that those who were tempted, had, like Simon Magus, been baptized with water only). “ I write unto you, little children, that ye may not sin, and “ that ye may know, that ye so long *abide* in the generation of the LORD, as “ ye do not sin. Yea, they who persevere in the generation of the LORD can “ not sin ; for what fellowship has light with darkness ? As day and night “ cannot be mingled ; so neither righteousness and iniquity ; sin and good “ works ; Christ and Antichrist. If we receive Christ in the abode of our “ breast, we forthwith expel the devil. If we sin, and by the door of sin the “ devil have entered, immediately Christ will depart. Whence David said, “ ‘ restore to me the joy of thy salvation,’ which namely he had by sinning lost.” (L. 2. § 2.) So also of moderns, the learned and pious John Gerhard, *Loci de Bon. operib.* § 144. “ as far as any one is and *remains* born again, so far he does “ not give way to sins :—regeneration and mortal sins cannot *abide* together.”

¹ L. c. p. 76.

such profane contempt of God's institution, it betrays such a servitude to the god of this world, that such a case has not been provided for in Scripture; and one should almost dread to speak where God in His word has been silent. For Simon Magus is no such case; since of him Scripture positively affirms that he believed¹, however soon he fell away; so that St. Peter's exhortation to him, to repent, holds out no encouragement to them who make a mock or a gain of God's institution. Where God gives repentance, we are safe in concluding that He is ready to pardon the offence, however in its own nature it may seem to put a person out of the covenant of Grace and repentance, and at the same time to preclude his entering again into it; and to any person, who, having thus sinned, is concerned about his salvation, that very concern is a proof that God, in his case, has not withdrawn

¹ "Then Simon himself believed also; and when he was baptized, continued constantly with Philip." Acts viii. 13. This surely cannot by any means be interpreted of a feigned belief: rather Calvin seems herein to have rightly yielded to the letter of Scripture, although opposed to his views. "In that faith is ascribed to him, we do not understand with some that he pretended a faith which he had not; but rather that overcome by the majesty of the Gospel he believed it after a manner, and so acknowledged CHRIST to be the author of life and salvation as gladly to subject himself to Him." (Instit. 3, 2, 10.) It is overlooked also that Simon Magus was converted by *Philip*, and continued for a while with him; and that it was not until the arrival of St. *Peter* furnished the temptation especially adapted to him, of exercising again as a Christian, by corrupt means, the influence which he had as a Pagan, that he fell. His history then is, alas! nothing so insulated in that of mankind: it is the simple, though fearful, occurrence of those who struck by some awful event around them, or in their own lives, or by some imposing act of God's Providence, for a while abandon their evil courses, and then, in time of temptation, fall away. Exactly this view (though only hypothetically) is given by St. Augustine (de Bapt. c. Donatist. L. 4. § 17.) "Was that Simon Magus baptized with CHRIST's Baptism? They will answer, yes! for they are compelled by the authority of Holy Scripture. I ask, then, whether they confess that his sins were forgiven him? They will confess it. I ask again, why did Peter say to him that he had no part in the lot of the saints? Because, they say, he *afterwards* sinned, wishing to purchase with money the gift of God, whereof he thought the Apostles were sellers." And, L. 6. § 19. "For that Simon Magus was born of water and the Spirit, and yet did not enter into the kingdom of Heaven."

His Spirit. Or again, since those tempted to commit it, are either heathen, or members of a sect, which grievously disparages the Sacrament of Baptism, one may hope that they in some measure have done it "ignorantly, in unbelief," through ignorance not altogether their own sin, but in part the sin of those who have taken upon themselves the care of their souls. Otherwise it seems sinning with so high a hand, and so to cut off the very means of pardon and pledge of grace, that one should be horribly afraid for any one who thought of, or had committed it.

¶ A yet more awful view of the case of adults, who receive Baptism wickedly, from worldly motives, and with contempt of God's ordinance, is opened by the analogy of the other Sacrament. As namely, they "who eat and drink unworthily, eat and drink "judgment to themselves, not discerning the Lord's body," there seems much reason to fear that they who receive Baptism unworthily, receive it not merely without benefit, but to their hurt, discerning not the presence of the Holy Trinity, and despising what God hath sanctified. I speak not of particular cases, for God has in a wonderful manner, for His own glory, made Baptism effectual, when administered in mockery¹ by heathens on a heathen stage, to interest the curiosity of a profane audience, and a Pagan Emperor; and God has put forth His power to vindicate His own ordinances, by making the poor buffoon a

¹ The history and authorities are given at length by Tillemont Mémm. Eccles. t. iv. p. 173. : and it bears the evidence of truth: the fact that the Christian Sacrament of Baptism at least was acted upon the heathen stage, is implied by St. Augustine, who incidentally inquires, whether Baptism administered without any serious intention or in a play (in mimo) is valid? (de Bapt. c. Donat. L. 7. § 151.) He puts also the case, "if so be, one suddenly "kindled should receive it faithfully," which exactly corresponds with the facts of the history. And he proceeds to contrast "one who in the farce "believed," with "one, who in the Church mocked." The history is briefly this, that the player, when baptized, saw a vision, was converted, and when led (as the custom was, when the mock baptism was concluded,) before the Emperor, confessed himself converted, and to have become indeed a Christian, and sealed his newly-bestowed faith by immediate martyrdom. The previous profaneness is (it may be remarked) one instance of the necessity, under which the ancient Church was placed, of concealing the mysteries of her faith, which moderns, under the name of the "disciplina arcana," have so ignorantly blamed.

convert, and enduing the convert of Baptism with strength for instant martyrdom. God can vindicate His ordinances, by making them all-powerful either to save or to destroy. But when there is no such signal end to be attained, one would fear that they would be pernicious to the profane recipient. St. Augustine¹ argues thus: "What! although the Lord himself say of His body and blood, the only sacrifice for our salvation, 'unless a man eat My flesh and drink My blood, he hath no life in him,' doth not the same Apostle teach that this also becomes hurtful to those who abuse it, for he says, 'Whosoever eateth the bread and drinketh the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.' See then Divine and Holy things are pernicious to those who abuse them; why not then Baptism?" And again²: "The Church bore Simon Magus by Baptism, to whom however it was said, that he had no part in the inheritance of CHRIST. Was Baptism, was the Gospel, were the Sacraments, wanting to him? But since love was wanting, he was born in vain, and perhaps it *had been better for him not to have been born:*" and³ "God sanctifies His Sacrament, so that it may avail to a man who should be truly converted to Him whether before Baptism, or while being baptized, or afterwards; as unless he were converted it would avail to his destruction:" and again he appeals to the Donatists⁴: "Ye yourselves have virtually pronounced your judgment that Baptism depends not on their merits, by whom, nor upon theirs, to whom, it is administered, but upon its own holiness and verity, *for His sake by whom it was instituted*, to the destruction of those who use it amiss, to salvation to those who use it rightly."

One portion, however, of the ancient Church (the African) seems to have held decisively, not only that this sin of receiving Baptism unworthily would be forgiven upon repentance, but that it did not hinder repentance. St. Augustine namely uses this case⁵ as an argument against the Donatists, why the Church did not re-baptize those who sought to be restored to her out of a

¹ C. Crescon. Donatist. L. I. § 30, 31.

² De Baptismo c. Donatist. L. I. § 14.

³ Ibid. L. 4. § 19.

⁴ Ibid. L. 6. § 47.

⁵ Ibid. L. 1. § 18.

schismatic communion, although she held the Baptism administered by that communion to be useless while men remained in it. "If they say that sins are not forgiven to one who comes hypocritically¹ to Baptism, I ask, if he afterwards confess his hypocrisy with a contrite heart and true grief, is he to be baptized again? If it be most insane to affirm this, let them confess that a man may be baptized with the Baptism of CHRIST, and yet his heart, persevering in malice and sacrilege, would not allow his sins to be done away: and thus let them understand that in communions separated from the Church men may be baptized, (when the baptism of CHRIST is given and received, the Sacrament being administered in the same way); which yet is then first of avail to the remission of sins, when the person being reconciled to the unity of the Church, is freed from the sacrilege of dissent, whereby his sins were retained, and not allowed to be forgiven. For as he who had come hypocritically, is not baptized again; but what without baptism could not be cleansed, is cleansed by that pious correction (of life) and true confession, so that what was before given, then begins to avail to salvation, when that hypocrisy is removed by a true confession; so also the enemy of the love and peace of CHRIST," &c. St. Augustine frequently repeats this illustration, and speaks confidently as if it were a known fact; as does also another writer² of the African Church. It is a little remarkable that the Schoolmen and their commentators, although deeply read in the Fathers, or at least with a considerable traditional knowledge of them, when treating expressly on this subject³ produce only those two authors, and that out of this same Church. St. Cyril of Jerusalem, on the other hand, speaks of the loss as absolutely irreparable. "If thou feignest," he addresses the Catechumen⁴, "now do men baptize thee, but

¹ This hypocrisy St. Augustine explains *ib. L. 5. c. 18, 19.* to be "renouncing the world in words not in deeds, and coming so to baptism."

² The author of the sermon on the Passion of CHRIST in the appendix to Cyprian, quoted by Vazquez in 3 Part. Disp. 159. c. 1.

³ "Whether Baptism, which on account of the hypocrisy of the Catechumen had not the effect of justifying, have that effect on the removal of that hypocrisy?" Comp. Vazquez, l. c.

⁴ Catech. 17. n. 36.

“ the Spirit will not baptize thee. Thou art come to a great
 “ examination, and enlisting, in this single hour; which if thou
 “ lovest, the evil is irreparable, but if thou art thought worthy of
 “ the grace, thy soul is enlightened; thou receivest a power which
 “ thou hadst not; thou receivest weapons at which the demons
 “ tremble; and if thou castest not away thy armour, but
 “ keepest the seal upon thy soul, the demon approacheth not;
 “ for he is afraid: for by the SPIRIT of GOD are devils cast
 “ out.” It may be that St. Cyril may have meant, as is said
 also of all impairing of baptismal purity, that it cannot be wholly
 repaired, since there is no second Baptism, as he says,¹ “ The
 “ bath cannot be received twice or thrice; else might a man
 “ say, ‘ though I fail once, I shall succeed a second time:’ but if
 “ thou failest the ‘ once,’ it cannot be repaired. For ‘ there is
 “ one LORD, and one faith, and one Baptism.” The question
 is very awful, as, what is not, which concerns our souls? It
 may suffice to have said thus much upon it, if by any means
 persons might see that subjects of which they speak lightly, are
 indeed very fearful.

V. There is however one more general dread, independent
 of Scripture or Scriptural authority, that already adverted to
 in the outset², lest, namely, the effect of preaching the doctrine
 of “ Baptismal regeneration” should be to produce a carnal
 security, deaden the souls of men, make them rely upon out-
 ward privileges, and lull the unquietness, which is still a sign
 and a hope of life in the drowsy conscience. Hence some
 members of our own Church have ventured to term this her
 doctrine cold and lifeless: and it has been thought by a Dis-
 senter, (otherwise mild and gentle) sufficient to excuse in our
 eyes the arrogant invasion of God’s office in one who, setting
 himself in CHRIST’s stead, has pronounced on this portion of
 His Church, that “ she destroys more souls than she saves,” as
 the mere exclamation of piety, honesty, and warm-heartedness³!

¹ Procateches n. 7.

² See above, p. 1. sqq.

³ “ Well might you excuse my pious, and honest, and warm-hearted friend
 “ Mr. Binney, contemplating the tremendous extent of soul-delusion from this
 “ cause (the early and sinful destination of some persons to the ministry,) and

This is a faithless fear : our one concern is to know what God has taught : but to dread beforehand to find any thing to be His teaching, is to make ourselves wiser than God : as if, did He teach any thing, He would not also provide that His teaching should be efficacious ! Is it not the very objection of the Heathen and Socinian scoffer, that the doctrine of Vicarious Atonement, and free pardon, must be an immoral preaching, and produce laxity of conscience ? And were it not the character of Abraham's faith to follow God's guidance, " not knowing whither we go," but assured that His guidance, if followed, would lead us into all truth ? But indeed, has the doctrine of late been preached ? for to prove, to state, to hold, Baptismal regeneration, is not to preach it ! and has not the very dread of the subject as thorny and debateable ground, in great measure produced the very effect, that it has lain uncultivated ? Is it not of the very character of Scripture-teaching to set forth to us the greatness of our privileges, the immensity of what God has done for us, the freeness of the pardon with which he has pardoned us, our adoption, our Sonship, our calling, our Redemption, our Sanctification, our promised inheritance, our imparted earnest of the Spirit, and every other mercy with which He has already crowned us, yea and our regeneration also, " not of corruptible seed but of incorruptible" (1 Pet. i. 23.) as so many grounds for sincere and upright walking, and for the desire for future growth ? and why then are we to dread, that to tell our flocks, that they were all once placed in CHRIST's fold, would make them less careful to know whether they have wandered from it ? that to tell them that they have been washed, have been cleansed, would make them less careful lest they again " wallow in the mire" ? that to warn them of the talent which they have received, would make them less anxious to return it with increase ? that to tell them that they have been born again will make them less anxious lest they be again dead ? They are not, cannot be, Heathen ! They may be worse ! Apostate Christians,

" *her baptismal formularies*, for exclaiming ' she destroys more souls than she ' saves !' Dr. P. Smith's Letter to Prof. Lee, p. 79. We need no excuse made to us ; but such language can only blind the minds of those who use it.

“twice dead, plucked up by the roots”—but that they may not be such, surely it were our wisdom to speak to them not as to those who are without the Covenant, but to remind them of all which God has done for their souls, and to beseech them not to destroy that which God has done so much to save.

Our Church has so thought: for in that she wishes her Baptismal service (in which she declares, in the clearest terms which could be used, that every child baptised receives thereby Spiritual regeneration) to be always publicly celebrated, “for that it declares unto us our profession,” she must have thought the setting forth of our privileges, and of the obligations thereby entailed, a powerful motive to increased diligence. Or, let us hear the words of the ancient Church, where Baptism was continually preached, and see whether in their lips its privileges were a cold and lifeless doctrine. Let us hear St. Gregory of Nazianzum commending Infant Baptism. “Hast thou an infant? Let not wickedness gain an opportunity against it? Let it be sanctified from a babe. Let it be hallowed by the Spirit from its tenderest infancy. Fearest thou the seal of faith, on account of the weakness of nature, as a faint-hearted mother and of little faith? But Hannah devoted Samuel to God, yea before he was born, and when he was born, immediately she made him a priest, and brought him up in the priestly attire, not fearing human nature, but trusting in God. Thou hast no need of Amulets—IMPART TO HIM THE TRINITY, that great and excellent preservative.” The thrill which those impressive words “impart to him the Trinity” (*ὁδὸς αὐτῷ τῇν Τριάδα*) echoing to us after 1400 years, still awaken in us, may well make us admire the energy of the faith, which infused into words so simple, a force so amazing. The words are nothing: the fact is the ordinary privilege of Christians: but the faith in the power of God, as manifested in the Baptism of every infant brought to Him, the realizing of those privileges, as implied in these words, overwhelms us, because our faith has not been equal to it. Or do we fear that the leaning on the outward ordinance would lead men away from CHRIST? Yet who bade us look upon it as an outward ordinance, or apply to it, words which

St. Paul speaks of circumcision, which was a sign and seal only? Or how should the ordinance of CHRIST lead men away from CHRIST? When Baptism was preached faithfully, the memory of it was the memory of CHRIST and of His passion. “St. Paul “showeth,” says St. Chrysostom¹, “that the blood and the water “are one. For CHRIST’s baptism is His passion also;” or, as he says again², “What the cross and grave was to CHRIST, that “has Baptism been made to us.” “The sacrifice of our LORD’s “passion every man then offers for himself, when he is dedicated “in the faith of His passion,” says St. Augustine³; and again, “The sacrifice of the LORD is then in a manner offered for each, “when by being baptized he is sealed in His name;” and again⁴, “No man may in any wise doubt, that each of the faithful then “becomes a partaker of the Body and Blood of the LORD, when “in Baptism he is made a member of CHRIST.” “We⁵ are “washed in the passion of the LORD,” says Tertullian.” “In “Baptism,” again says St. Chrysostome⁶, “we are incorporate “into CHRIST, and made flesh of His flesh, and bone of His “bone.” The body of the regenerated (*i. e.* by Baptism) becomes “the flesh of the crucified,” saith St. Leo⁷; and again⁸, “Thou “art bedewed with the blood of CHRIST when thou art baptized “into His death.” “Let us be washed in his blood,” saith St. Bernard⁹. “By these few it may appeare,” says Bishop Jewel¹⁰, “that CHRIST is present at the Sacrament of Baptisme, even as He “is present at the Holy Supper: unless ye will say, we may bee “made flesh of CHRIST’s flesh, and bee washt in His blood, and “bee partakers of Him, and have Him ‘present,’ without His ‘presence.’ Therefore Chrysostome, when he had spoken vehemently “of the Sacrament of the Supper, hee concludeth thus, Even so is

¹ Ep. ad Hebr. Hom. 16. quoted by Bp. Jewel, Replie to Harding, p. 285.

² *Ib.* p. 287.

³ Expos. Inchoat. ad Romanos, *ib.* p. 422.

⁴ Serm. ad Infant. *ib.* p. 21, 239, 292, 449.

⁵ De Baptismo, *ib.* p. 287.

⁶ In Ep. ad Ephes. *ib.* 292.

⁷ De passione Domini. S. 4. ap. Jewel, Defence of Apologie, p. 221.

⁸ In Serm. de 4ta feria. c. 1. *ib.* p. 20.

⁹ Bern. Super Missus est Hom. 3. *ibid.*

¹⁰ L. c.

“ it also in Baptisme.” And shall we then dread that they who so realized the spiritual presence of CHRIST, should forget CHRIST? Or dread we again that the magnifying of the sign should make them forget the thing signified? Yet the sign was to them so glorious, only because it was identified with that inward grace. “ Forasmuch,” says Bishop Jewel¹ again, “ as these two Sacraments being both of force alike, these men (the Romanists) “ to advance their fantasies in the one, by comparison so much “ abase the other, I think it good, briefly and by the way, somewhat to touch what the old Catholike Fathers have written of “ God’s invisible workings in the Sacrament of Baptisme. The “ Fathers in the council of Nice say thus: ‘ Baptisme must be “ considered, not with our bodily eies, but with the eies of our “ minde. Thou seest the water: Thinke thou of the power of “ God, that in the water is hidden. Thinke thou that the water “ is full of heavenly fire, and of the sanctification of the HOLY “ GHOST.’ Chrysostome speaking likewise of Baptisme, saith “ thus: ‘ The things that I see, I judge not by sight, but by the “ eies of my minde. The Heathen, when he heareth the water “ of Baptisme, taketh it only for plaine water: but I see not “ simply, or barely, that I see: I see the cleansing of the soule “ by the SPIRIT of God.’ So likewise saith Nazianzenus: ‘ The “ mystery of Baptisme is greater than it appeareth to the eie.’ So “ S. Ambrose: ‘ In Baptisme there is one thing done visibly to “ the eie: another thing is wrought invisibly to the minde.’ “ Again he saith: ‘ Beleeve not onely the bodily eies (in this “ Sacrament of Baptisme:) the thing that is not seene, is better “ seene: the thing that thou seest, is corruptible: the thing “ that thou seest not, is for ever.’ To be short, in consideration “ of these invisible effects, Tertullian saith: ‘ The HOLY GHOST “ commeth downe and halloweth the water.’ S. Basil saith: “ ‘ The Kingdome of Heaven is there set open.’ Chrysostome “ saith: ‘ God Himselfe in Baptisme, by His invisible power “ holdeth thy head.’ S. Ambrose saith: ‘ The water hath the “ grace of CHRIST: in it is the presence of the Trinitie.’ S.

¹ Reply to Harding, p. 249, 250.

“ Bernard saith : ‘ Let us be washed in His blood.’ By the
 “ authorities of thus many Ancient Fathers it is plaine, that in
 “ the Sacrament of Baptisme, by the sensible signe of water the
 “ invisible grace of God is given unto us.” And again, in his
 treatise on the Sacraments¹: “ Wee are not washed from our
 “ sinnes by the water, wee are not fed to eternall life by the
 “ bread and wine, but by the precious bloud of our SAVIOUR
 “ CHRIST, that lieth hid in these Sacraments. Chrysostome
 “ saith : ‘ Plaine or bare water worketh not in us, but when it
 “ hath received the grace of the HOLY GHOST, it washeth away
 “ all our sinnes.’ So saith Ambrose also : ‘ The HOLIE GHOST
 “ cometh downe, and halloweth the water.’ And, ‘ There is the
 “ presence of the Trinity.’ So saith Cyril : ‘ As water thorowly
 “ heat with fire, burneth as well as the fire : so the waters which
 “ wash the body of him that is baptized, are changed into Divine
 “ power, by the working of the HOLY GHOST.’ So said Leo,
 “ sometime a Bishop of Rome : ‘ CHRIST hath given like pre-
 “ eminence to the water of Baptisme, as Hee gave to his mother.
 “ For that power of the Highest, and that overshadowing of
 “ the HOLY GHOST which brought to passe, that Mary should
 “ bring forth the SAVIOUR of the world, hath also brought to
 “ passe, that the water should beare anew, or regenerate him
 “ that believeth.’ Such opinion had the ancient learned Fathers,
 “ and such reverend words they used when they intreated of
 “ the Sacraments. For, it is not man, but God which worketh
 “ by them.”

Or, again let us consider the high and glowing titles which
 they give to this Sacrament, and see whether they furnish induc-
 ments to rest therein, or not rather exhortations to hold onward
 in the strength so imparted. “ This illumination (Baptism)
 “ then,” says St. Gregory of Nazianzum², “ is the brightness of

¹ P. 263.

² Orat. de Baptismo init. St. Basil sets forth the benefits of Baptism with
 the like accumulation of titles; Homil. 13. Exhortatoria ad S. Baptismum
 § 5. p. 117. ed. Bened. And so also Gregory of Nyssa in Bapt. Christi. init.
 p. 368. Bishop Jeremy Taylor refers for the same purpose to Theodoret
 also, Epiphanius, Cyril Hieros., Dionys. Areop., Augustine c. Crescon.
 Gram. L. ii. c. 13. (Life and death of the Holy JESUS. Of Baptism

“souls, the transformation of life, the interrogatory of con-
 “science towards God: it is the help of our weakness, putting
 “off of the flesh, following of the SPIRIT, participation of the
 “Word, restoration of our nature, the flood which drowneth sin,
 “communication of light, dissipation of darkness. The ‘illumi-
 “nation’ is a chariot up to God, an absence with CHRIST, a staff
 “of faith, a perfecting of the mind, a key of the kingdom of
 “heaven, the exchange of life, the destruction of bondage, the
 “loosing of chains. This ‘illumination’,—why need I recount
 “more?—is the best and noblest of the gifts of God; as
 “things are called holy of holies, (and song of songs, as being
 “most eminent and surpassing,) so also this, as being more
 “holy than all others. But as CHRIST, the Giver thereof, is
 “called by many and different names, so also the gift; whether
 “on account of our exceeding joyousness, (as we are wont to
 “take pleasure in the names of things which we love exceed-
 “ingly,) or whether because the variety of its benefits has occa-
 “sioned a diversity of names, we call it gift, grace, baptism,
 “anointing, enlightening, garment of immortality, washing of
 “regeneration, seal, and every other name of honour—gift, as
 “being given to us who had nothing to offer—grace, as being
 “debtors—dipping, in that sin was buried with us in the water
 “—anointing, as being sacred and royal, for such are men wont
 “to anoint—enlightening, as being brightness itself—garment,
 “as a covering of shame—washing, as a cleansing—seal, as
 “keeping us, and an emblem of dominion. In this do the heavens
 “rejoice, this do the angels magnify, for its kindred brightness:
 “this is an image of the blessedness yonder; this we would
 “gladly praise in hymns, but cannot as we would.”

Works. ii. 255). The very fact that these titles are occasionally the same,
 shows the more, that they express the feelings not of individuals only, but of
 the Church: thus when Cyril says, (Procateches. § 16.) “Great is the Baptism
 “set before you, a ransom to captives, forgiveness of transgressions, death
 “of sin, new-birth of the soul, garment of light, holy indissoluble seal, chariot
 “to heaven, delight of paradise, pledge of the kingdom, gift of adoption;”
 the very recurrence of the peculiar phrase, “chariot (ὄχημα) to heaven,”
 (though doubtless taken in part from the history of Elijah,) implies that it
 was already in use in the Church.

These are indeed fervid words and thoughts that burn; yet are they also words of truth and soberness; words, which, because they are glowing, approach the nearer to the truth; and are sober, because expressive of reality. It is not the language of declamation, but of a soul, which having now been “carried to hoar hairs¹,” would fain express the greatness of God’s benefits, but “cannot, as it would.” In like manner, S. Chrysostome², (though indirectly,) “Why, you will ask, did not John Baptist mention the signs and wonders which were to follow upon this ‘the Baptising with the HOLY GHOST and with fire?’ Because this was greater than all, and for this did all those things take place. For having named the sum, he comprehended therein all the rest,—loosing of death, destruction of sins, abolition of the curse, freedom from the old man, entrance into paradise, ascent into heaven, life with the Angels, participation of future blessing, and those good things which eye hath not seen nor ear heard, nor have entered into the heart of man. For all these things were given through that gift, (Baptism).” Or, let any one read S. Cyprian’s relation³ of the greatness of the change, to him incredible beforehand, which Baptism wrought in him. It may suffice, in contrast, to say that moderns have thought it necessary to apologize for, or to defend it. Or, let them look at the manner in which St. Augustine⁴ speaks of the workings of Baptism administered to the half senseless friend of his thoughtless and sceptical youth—how he speaks of it, who once mocked at it. Or, let them hear St. Chrysostome’s⁵ exhortation to those lingers-on of Christianity, who professed to believe, and yet shrunk from becoming Christians, and taking on them CHRIST’S cross by Baptism. “The Apostle saith, ‘through you is my name blasphemed among the nations.’ Let us cause the contrary to be said, by ‘living worthy of Him

¹ L. c. vers. fin. § 50. p. 670. ad Morell.

² In Mt. Hom. xi. § 6. T. vii. p. 157. ed Bened.

³ Ad Donat. c. 2. p. 2. Translated in “Tracts for the Times,” Records of the Church, end of No. 21.

⁴ Confess. t. i. p. 99. ed. Bened.

⁵ Hom. xxiii. in Actt. 11. § 3, 4. t. ix. p. 189, 190. ed. Bened.

“ who calleth us, and drawing near to the Baptism of the adoption of sons. For of a truth great is the power of Baptism : it maketh those who partake of this gift wholly other men : it alloweth not men to be men ! Make the Greek (Heathen) believe that great is the power of the SPIRIT, that He transformeth, that He re-harmonizeth. Why tarriest thou for the last breath like a fugitive, a recreant, as if thou oughtest not to live to God ? Think, moreover, how many, after the enlightening, (Baptism,) have become angels instead of men ! ”

It is not, namely, simply as the turning-point of life, but as a new-birth that they rejoice in it, as the spring of all their subsequent life, the source of all their strength, in that it united them with CHRIST, and through Him with the FATHER, and the FATHER and the SON with them through the SPIRIT. “ Let us be buried,” says St. Gregory again, “ with CHRIST by Baptism, that we may rise with Him : let us descend with Him (into the water) that we may be exalted with Him : let us come up with Him, that we may be glorified with Him. If the persecutor of the light and the tempter attack thee after Baptism,—and he will attack thee, (since misled by that which appeared he attacked the hidden Light, the Word and my God,) thou hast whereby to prevail. Fear not the conflict : oppose to him the water, oppose the SPIRIT, wherein all the fiery darts of the evil one will be quenched. It is Spirit, but one which removeth mountains : it is water, but a quencher of fire. If he place want before thee (for he dared to do so to Him) and thou desirest that the stones should become bread, oppose to him that bread of life which is sent down from heaven giving life to the world. If he assail thee with Scripture words, ‘ for it is written, He shall give His Angels charge concerning thee,’ (Ps. cxi. 12.)—sophist of wickedness, why hast thou paused here ? for well I wot, (although thou say it not,) that (v. 13.) I ‘ shall tread on thee, the asp and the basilisk, and trample on serpents and scorpions,’ FENCED ROUND BY THE TRINITY. If he attack thee with covetousness, ‘ showing thee all the kingdoms of the world in a moment of time,’ as belonging to him, and demand worship of thee, despise him as having nothing : tell him,

“ emboldened by your seal, (of Baptism,) ‘ I also am the image
 “ of God, of the Glory on high ; not as yet have I been cast
 “ down, like thee, for pride ; I am clothed with CHRIST, I am
 “ changed by Baptism into CHRIST, ‘ worship thou me.’ Well I
 “ know, he will depart defeated and ashamed, as from CHRIST,
 “ the First Light, so also from those who have been enlightened
 “ by CHRIST. Let us be baptized then that we may prevail.”
 Again¹, “ Whilst thou art a catechumen, thou art in the vestibule
 “ of holiness ; thou must enter, pass the court, gaze on the Holy
 “ things, look into the Holy of Holies, BE UNITED WITH THE
 “ TRINITY.—Great are the things by which thou art besieged,
 “ great is the defence thou needest : he fears thee fighting
 “ armed : therefore he would strip thee of this grace that he may
 “ master thee the easier, unarmed, and unguarded.”

The above is from a sermon on Baptism, a sermon, indeed, full of practical instruction. It may be yet more striking to observe the manner in which the blessings of Baptism are adverted to, when the writers are upon other subjects. Although such cases cannot furnish the same detail, yet, since “ out of the
 “ abundance of the heart the mouth speaketh,” they testify the more how full the heart was of its Baptismal blessing, I will instance one case only. We are accustomed to refer to the form of baptism appointed by our LORD (Matt. xxviii. 19.), as a proof of the doctrine of the Holy Trinity : so also the ancients ; yet not in our dry and abstract way, but as recalling to themselves the benefits thereby conferred on them. “ The LORD,” says St. Basil², arguing against the impugnors of the Divinity of the HOLY SPIRIT, “ the LORD, when delivering the saving faith to
 “ those who were instructed in the word, joins the HOLY SPIRIT
 “ with the FATHER and the SON. The power of the SPIRIT then
 “ having been included with the FATHER and the SON, in that
 “ life-creating power, whereby our nature is removed from mortal life to immortality,” &c. And again³—“ Whence are we
 “ Christians ? ‘ through the faith,’ will every one say. And
 “ how are we saved ? By having been regenerated by the

¹ Ib. § 15.

² Ep. 189. ed. Bened. olim. 30.

³ De Spiritu S. c. 10.

“ grace in Baptism. Shall we then, having known this salvation, “ assured to us by the FATHER, the SON, and the HOLY SPIRIT, “ abandon the form of doctrine which we have received? The “ loss is equal, to depart without receiving Baptism, or to receive “ it, omitting any part of that tradition. And he who keepeth “ not, throughout, that confession which we made when we, being “ rescued from idols, were first brought in to approach the “ living GOD, and holdeth it not through his whole life as a sure “ preservative, maketh himself an alien to the promises of GOD, and “ impugneth his own covenant, which he made at his confession “ of faith. For *since Baptism is to me the beginning of life, “ and the first of days was that day of regeneration*, it is manifest that those words uttered at the grace of adoption are of “ all the most exalted. Shall I then betray that tradition which “ brought me to the light,—which gave me the knowledge of “ GOD, whereby I, an enemy through sin, was made a child of “ GOD? Rather, do I pray for myself, that I may depart for “ the LORD with this confession; and I exhort them to keep the “ faith inviolate to the day of CHRIST; and to hold the SPIRIT “ undivided from the FATHER and the SON, preserving the doctrine of their Baptism in the confession of their faith, and in “ the fulfilment of glory.” This is the language, not of a sermon, but of what would now be called controversial divinity; and such is the way in which the fathers, when speaking of the Ever-blessed Trinity, incorporated the memory of their Baptismal blessings with their warnings not to forsake the Catholic doctrine. In like manner says St. Cyril of Jerusalem¹, “ Let no “ one separate the old Covenant from the new. Let no one say “ there was one Spirit there, another here; since he would “ offend against the HOLY SPIRIT Himself, who is honoured with “ the FATHER and the SON, and who, at the time of the Holy “ Baptism, was comprehended with them in the Holy Trinity. “ For the only-begotten SON of GOD said clearly to the Apostles, “ ‘ Go—baptizing them in the name of,’ &c. Our hope then “ is in the FATHER, and the SON, and the HOLY SPIRIT.” And

¹ Cateches. 16 de Spiritu S. § 4. p. 244.

again¹—"Believe also in the HOLY SPIRIT, and think of Him, "as thou hast received concerning the FATHER and the SON. "Learn that this HOLY SPIRIT is one, indivisible, with various "powers; working manifold gifts, but Himself not divided,— "who operated through the law and the prophets,—who now "also sealeth thy soul at the time of Baptism,—of whose holiness all reasonable nature hath received." Or, again, St. Athanasius, (although it is almost doing injustice to these Fathers, to give such brief extracts in a foreign tongue; and be it remembered, that they are produced for one object only,—to show that they, when arguing from the baptismal words, did it not in our cold and disputatious way, but as men, who were thereby reminded of the blessings which they had received in holy Baptism), St. Athanasius, then, thus argues²:—"The sum of our "faith He made to point to this, for He bade that we should be "baptized not into the name of One not-made, and one made, "of One Uncreate, and of a creature, but into the name of the "FATHER, and SON, and the HOLY GHOST. For thus, *being* "perfected, we also are made truly sons; and when we pronounce the name of the FATHER, we learn also from that name "the WORD also, who is in the FATHER." And again³—"For "GOD, not as if He wanted any thing, but as the FATHER, "founded the earth by His own Wisdom, and made all things "by the WORD, who is from Himself, and establisheth the holy "washing in the SON. For where the FATHER is, there is the "SON also; as where the light is, there also is the radiance: "and as what the FATHER doeth, He doeth by the SON, as the "LORD Himself saith (John v. 19.); so when Baptism is given, "whom the FATHER baptizeth, him the SON baptizeth; and "whom the SON baptizeth, he by the HOLY GHOST is perfected." And yet again⁴:—"Moreover, holy Baptism, wherein the whole "constitution of our faith centres, is not given in the name of "the WORD, but of the FATHER, SON, and HOLY SPIRIT."

¹ Cat. 4. de decem dogmatibus, § 16.

² De decretis Nic. Synod. t. i. p. 237. ed. Bened.

³ Orat. ii. c. Ariann. Ib. p. 509. ⁴ Orat. iv. c. Ariann. p. 633.

Or again, let any minister imagine how he should write to a person, recently baptized. The freedom of his pardon, the necessity of perseverance, the greatness of the profession which he had made, the necessity of adhering to the vows which he had made, and many like topics, would doubtless be dwelt upon by many of us : few, I think, would have ventured upon the cheering and simple, but solemn words of St. Basil, who thus writes¹—"We greatly long to see thee, especially since we heard " that thou hast been honoured with that high honour, the robe " of immortality, which, enveloping our human nature, hath " abolished death in the flesh, and our mortal has been swallowed " up in the garment of immortality. Since then the LORD has " made thee His own by that grace, and hath estranged thee " from all sin, and opened the kingdom of heaven, and pointed " out the paths which lead to its blessedness, we exhort thee, " as being one so far excelling in wisdom, to receive that grace " with all thoughtfulness, and be a faithful steward of that " treasure, keeping watch over that royal deposit with all care- " fulness, that having preserved the seal uninjured, you may " present it to the LORD, yourself shining forth with the " brightness of the saints, having cast no spot or blemish " on the pure garment of immortality, but carefully preserving " holiness in all your members, as having put on CHRIST.— " For 'as many,' He saith, 'as have been baptized into CHRIST, " have put on CHRIST.' Be then all the members holy, as befit- " ting those which are covered with that pure and shining gar- " ment." Or, again, not only when one might calculate upon the first strong feeling produced by the remission of all sin, and the recent incorporation into CHRIST, but in the subsequent difficulties and trials of Christian warfare, this same topic is still urged. St. Ambrose² had to encourage and to cheer some clergy, who

¹ Ep. 292, (al. 386.) t. iii. p. 431. ed. Bened. The above extract is the whole of the letter, except a few lines in the commencement, expressive of interest in his friend's Christian consort.

² Ep. 81. "Farewell, my sons," concludes the good Bishop, "and serve " the Lord, for the Lord is good."

had begun to wax weary of their profession, as a toilsome, unprofitable, insulted occupation; and, having put their hand to the plough, to look backward to the world. We, under the like circumstances, should, doubtless, recal to them their ordination vows, that they were no longer free, that they had bound themselves; or we might set forth the high dignity of their profession in the sight of God, to be employed in tending CHRIST's sheep. This would also be doubtless true: but St. Ambrose goes deeper; he claims these weary soldiers by an earlier, higher, more comprehensive title,—not what they had promised to God, but what God had done for them;—“*they had died with Christ in Baptism*; now, therefore, we share His life (*convivimus*); “they had received the light of life with CHRIST, had been “warmed by CHRIST, had received the breath of life, and of the “resurrection.” And who would not feel, under the like temptation, how poor the reminiscence of any vows would be, compared with the thought, that the life we had was CHRIST's life, the breath we lived by, CHRIST's Spirit, the breath of the resurrection. Yet, I would not compare the efficacy of different motives; for this is descending to low ground, as if we were judges of divine truth. I would only instance it, as a specimen how, in other days, and with other notions of CHRIST's Sacraments, the memory of them, and their benefits, was ever present to the soul. Once more: people still dread, lest, by telling our flocks, that they have all been born again, all *once* died to sin, and been born again unto righteousness, we should relax their diligence: yet St. Augustine, they will allow, knew well the heart of his fellow-men, and its corruptions and deceit, and was a faithful preacher of the cross of CHRIST, as well as of “righteousness, temperance, “and judgment to come.” Let us hear, then, how he addresses even adults recently baptized, and in them, as he says, the rest of his flock¹.—“To-day, let us address those who were baptized and re-born in CHRIST JESUS, and you (the people generally) in them, and them in you. Behold, ye were made “members of CHRIST. If ye think what ye were made, ‘all

¹ Serm. 224 in die Paschæ 1. (al. de Temp. 164) §§ 1 and 4.

“ your bones will say, LORD, who is like unto Thee?” For that
 “ great desert of God cannot be thought of as it deserves, and all
 “ human speech and understanding fails, that free mercy, without
 “ any preceding merits, should have come to you. Therefore
 “ is it called grace, because it is given gratis. What grace? to
 “ be members of CHRIST, sons of God, brethren of the ONLY-
 “ BEGOTTEN. If He be the only-begotten, whence are you bre-
 “ thren ; but, because He was alone by nature, ye made brethren
 “ by grace? Because, then, ye have been made members of
 “ CHRIST, I warn you. I fear for you, not so much from Pa-
 “ gans, from Jews, from heretics, as from bad Catholics. Choose
 “ you, among the people of God, whom ye will follow. For if
 “ ye will follow the multitude, ye will not be among the few, who
 “ walk in the narrow way. Abstain from fornication, from ra-
 “ pine, from frauds, from perjuries, from things forbidden, from
 “ strifes : be drunkenness far from you ; fear adultery as death ;
 “ —not death which parts soul from body, but wherein the soul
 “ will for ever burn with the body.” And after having, with all
 plainness of speech, expostulated with those, who, in those days
 also, veiled deadly sins under soft names, or avoided public scandal
 only, “ May I not do in my own house what I will? I tell you,
 “ No. They who do these things go to hell, and will burn in
 “ everlasting fire;” and, having warned “against that raven-like
 “ repetition, *Cras! Cras!*” procrastination of repentance, “that
 “ raven, whose voice thou imitatest, departed out of the ark, and
 “ returned not ; but thou, my brother, return to the Church
 “ which that ark signified,” he thus concludes, to the baptized,
 “ But do ye hear me, ye baptized ! hear me, ye who have been
 “ re-born by the Blood of CHRIST, I beseech you, by that Name
 “ which has been pronounced over you, by that altar to which
 “ you approached, by the Sacraments which you have received,
 “ by the future judgment of quick and dead ;—I beseech you, I
 “ bind you by the name of CHRIST, that ye imitate not those whom
 “ you know to be such, but let His Sacraments remain in you,
 “ who would not come down from the tree, but who would rise
 “ again from the grave.”

It may be said, perhaps, that some of these are speaking, in

part, from their own experience, and so, in part, of adult Baptism. Some of them are, undoubtedly; and if this objection is meant to imply, that we, who were not so consciously “translated” “from the power of Satan unto God,” cannot be expected to look back to our Baptism with the same vividness, and clearness of perception, as the source of our spiritual existence, this may be, in part, true; for we are, comparatively, in this respect, walking by faith, not by sight. We, as many of us as “are led by the SPIRIT of GOD,” have the effect of Baptism in ourselves: we know also, from GOD’s word, that this, our “new birth,” commenced then; but the connection between the “healing waters” and our “cure” is not so visible; especially has it been obscured in many of us, by our own wilful opening again of the wounds which GOD then closed; as, on the other hand, the grateful remembrance of their Baptism is most observable in those who have most uniformly profited by it. It is not, however, the feelings of the early times, whose absence I deplore, but their faith; not the vivid terms in which they express themselves, but their strong conviction; not simply the liveliness of their gratitude, but their love for their Saviour’s ordinance. And we, too, might have the same faith, and conviction, and love, because it is His ordinance; and, until we have it, I see no hope for the prosperity of the Church, none of a more general early piety, none of the extension of CHRIST’s kingdom by our means, none of its fuller realization among ourselves. For, if the entrance into GOD’s temple be thought of thus lightly, is not this the way to make it “a den of thieves,” rather than of “spiritual worshippers?” If the “earnest of the SPIRIT” is thus disparaged, dare we hope that GOD will bestow upon us His fulness? Rather, I would hope, that the sayings of these holy men might be witnesses, not against us, but to us. Their witness is obviously the more valid in this respect, because they knew the fruits of Baptism from experience. We dare not speak (as some of old have done,) of hyperboles; for we know it to be language of experience and truth. They testify to us that which they have known, seen, handled, of the Word of Life, in His ordinance; and we dare not set aside their testimony. Observe we, then, 1st, That they

confine its benefits to no age; but such of them as had received it themselves as adults, recommend that it should be imparted to infants. 2d, That they speak of it, not only as conveying remission of past sins, but, and that mainly, as a preservative in future temptation. 3dly, That they recommend it for infants, not only as an Apostolic ordinance, but as a known and exceeding safeguard. 4thly, That in proportion to their value for their Lord's ordinance, so much the more jealous were they, lest its force should be subsequently weakened, or the purity conferred by Him be defiled. The more they honoured Baptism, and the more they relied upon it as God's gift, so much the more careful were they of their subsequent walk with God.

These statements of the Fathers will incidentally remove an objection which has been in former times¹ and may be again made, viz. that we thereby bring back the *opus operatum* of the Schoolmen. For since it is known that the Fathers did not hold this in its objectionable sense, it plainly does not follow from this doctrine. In this, as in many other cases, we must distinguish between the practical corruptions of the Church of Rome and her theoretical errors. For it often happens that she leads her members into error, and countenances corruption in them, where her statements in themselves are not very unsound: teaching us how much evil, what seems a little departure from the truth, may create. The term to confer grace, *ex opere operato*, as explained by her writers² is "to confer grace "by the force of the sacramental action itself, being instituted "by God to this end, not through the merit of the (human) "agent, or of the receiver," for which purpose they quote the words of St. Augustine³: "The Sacrament of itself is of much "avail." Such appears to have been also the meaning of some,

¹ Rivetus (Disputt. Leidens. Disp. 43. ap Witsium, l. c. § 61.) blames those "who, deriving their name from Luther, rather than from CHRIST, so speak "of the Word and Sacraments, as to ascribe to them the *imparting of grace* and "sanctification; and rejecting the *opus operatum* in words, do not ascribe "less efficacy to the outward action, than they who make the Sacraments "the proper causes of grace."

² Bellarm. Controv. L. ii. c. 1. de effectu Sacramentorum.

³ De Baptismo L. iv. c. 24.

at least, of the Schoolmen : and perhaps all, favourably interpreted, mean this ; that however a good disposition, *i. e.* faith and repentance, is required in the adult candidate for baptism, and in the worthy communicant a thankful remembrance also of CHRIST's death, and charity towards all, yet neither did faith, any more than repentance, or thankfulness, or charity, constitute the Sacrament, but that it had its efficacy from God only. Without faith the human soul was like a closed vessel, so that the influences to be poured therein through the Sacrament could not enter ; but by faith, only the obstacle was removed, the grace came fully and entirely (*ex opere operato*,) from the work wrought by God, not in any way (*ex opere operantis*,) from the quality or merit of the receiver. In this sense, which Bellarmine asserts to be the true one, the doctrine of " conferring " grace *ex opere operato* contains nothing which our Church, as well as the Lutheran ¹, does not equally hold, whereas the school of Zuingli and Calvin cannot ; and against these and the like sacramentarian errors, (produced by the unbelief generated through the opposite errors of the Church of Rome,) the canons of the Council of Trent were, in this instance, probably directed.

At least we ought never to forget, that in the great commotion of the Reformation, there were brought to the surface not only treasures which had long lain hid, but froth and scum also : would one might say, froth and scum only ! Every thing, which before had lain concealed under the thick veil of outward conformity, was laid bare : the Gospel was again eminently a savor of life and a savor of death,—to those who embraced it with an honest and true heart, life ; others profited by the security given, only to manifest the unbelief or heresy which lurked within. To others, death and life were mingled in the cup. " Protestantism " then, as now, was often as negative as its very name ; Protestant was often another name only for " infidel." The deadly, stupifying heresy (if it may even be called such) of Socinus was, we must recollect, one produce of

¹ Chemnitz Examen Conc. Trid. P. 2. Can. 7, 8, and Gerhard Loci de Sacram. § 86. fully admit this sense, although they do not think it the general sense of the Schoolmen.

the Reformation. In justice, then, to ourselves, as well as to the Romanists, we must bear in mind that the unhappy and fatal Canons of the Council of Trent, were directed, in part, against actual error, such as had mixed itself with the then, as well as with former, attempts at reformation. And we should do well to recollect that, though bound to thank God for all those, through whom the light of the Gospel shone more clearly, we always were regarded by them as a distinct and peculiar Church, and are not to identify ourselves with them. The Calvinist writer¹, so often quoted, says, very appositely to these times, (in answer to the charge of Popery, for holding Baptismal regeneration, *even* of Elect Infants,) “ I like not that vain conceit that we should “ in all points goe as far from Papists and other Heretics as “ possibly we can. This is that which never did good : ever did “ and ever will do hurt : when men will take that to be truth “ only, which standeth in most direct opposition to that which is “ knowne and confessed to be a grosse error.” In the present instance, our Church, which, under the influence of Reformed Divines, in the Articles of Edw. 6., declared² against the doctrine of the *opus operatum*, has omitted this censure of it in our

¹ Burges l. c. p. 325, 6. comp. Hooker’s golden observations B. iv. particularly c. 8.

² In what is now Art. 25, after “ in such only as worthily receive the same, “ they have a wholesome effect and operation ;” there followed, “ and that not “ ex opere operato, ‘ the work wrought,’ (as some speak,) which word, as it “ is strange and unknown to Holy Scripture, so it engendereth no godly, “ but a very superstitious sense.” Articles A. 1552. (Sparrow’s collection, p. 48.) At the same time some other Zuinglian expressions were omitted in the 25th Article, as also the somewhat rationalistic argument against the ubiquity of CHRIST’s body, “ because *our* bodies could not be in two places at “ once ;” and again the denial of the *real* and corporeal presence of His body and blood. (The *real* and the corporeal presence are always confused by the school of Zuingli). In our Thirty Nine Articles is also added, for the first time, the sentence, that “ the body of CHRIST is *given, taken, and eaten,*” &c. which is decisive against any Zuinglian view of the Sacraments. These are so many indications of a return to the original views of our first most distinguished reformers, which were neither Romanist, Lutheran, nor Zuinglian, but those of the primitive Church.

present Articles; and, by thus retracting, has virtually admitted that it may have a good sense. In the case of Infant Baptism, since infants, as such, manifestly have neither faith nor repentance, though the faith of others is so far accepted for them, that they should be admitted to Holy Baptism, its benefits are conveyed to them through the Sacrament, not through their faith. For if, as has been recently argued, on the anti-mystical notion of a Sacrament, "the faith of the receiver is the true consecrating principle—that which really brings down CHRIST to the heart of each individual," and the doctrine that the faith of others is accepted for the individual is regarded as "scholastic," (*i. e.* a mere human speculation); Baptism can manifestly to infants be no Sacrament at all, since the "true consecrating principle" is wanting. The Romish Church has led men into *practical* error by insisting so exclusively on the *opus operatum*, *i. e.* the intrinsic efficacy of the Sacraments, and omitting to *insist* upon (although it holds) the necessity of faith and repentance on the part of the adult receiver, not indeed as constituting the Sacrament, but as necessary conditions of its efficacy to us: but this error must not be met by the doctrinal error of the Zuinglians, that faith is not only the means, whereby we are fitted to receive the grace of the Sacrament, but that faith, in fact, constitutes the Sacrament. The words of St. Augustine, above alleged, "The Sacrament of itself is of much avail," and his frequent maxim, (wherein he is speaking of Infant Baptism,) "Children are faithful because they have the Sacrament of faith," (Baptism) express the efficacy of Baptism upon infants, by virtue of God's ordinance. And this is all which the *opus operatum* could express with regard to children; since no one would hold that Baptism would be of any ultimate avail, unless its graces were subsequently cherished and cultivated.

I instanced the above-cited fathers, in proof that the views of Baptism, which they derived from the Apostles and from Scripture,—we from Scripture and from them,—so far from being, in themselves, cold or lifeless, or productive of carelessness, were earnest and affectionate, and a source of vigilance: not, of course,

as if anything could, in itself, give weight to what we know to be Scripture truth, but because the agreement of the early Church is of important use in ascertaining what is truth. In the fathers, also, persons may see the character of Baptismal regeneration, and its relation to other truths of the Gospel, apart from the difficulties with which they cannot but approach any subject of modern controversy,—apart, namely, from the views, characters, or opinions, with which it may, in some cases, be, or be thought to be, combined.

Scripture truth, thus seen in its Catholic character, as universally held in the antient Church, detaches itself from the modes of thought, inadequate apprehensions, peculiarities, or errors, with which, in individual cases, it may be blended : it retains the character of Divine authority, in that He taught it to His whole Church ; while the exercise of our faith is rendered more easy by the vividness with which we see His truth, when thus realized in action. Yet the ultimate authority and source of proof is, of course, Scripture ; and, although we might often be at a loss to interpret Scripture, without the aid of the fathers, still this does not diminish our sense of its supremacy.

It is, then, to the Scriptural views of Baptism, that our more earnest attention is mainly called : it is a more thoughtful and teachable pondering of those truths, that I would urge—not endeavouring to square them to our preconceived theories, but obediently following them. Their Author, the place which they hold at the entrance of the Christian life, their greatness, all demand this at our hands. As deduced, then, above from Holy Scripture, they are these. By Baptism, our Blessed SAVIOUR tells us, we are born again : Baptism is, GOD tells us by His Apostle, the washing of regeneration, and of the renewal by the HOLY GHOST : through it, we are incorporated into CHRIST, made members of His body, engrafted into Him, made partakers of His death, burial, and resurrection : by it, through His merits, the original taint of our nature was forgiven, and our old man crucified. We ourselves have put on CHRIST, and so become partakers of the Sonship of the Ever-blessed SON of GOD. “ By “ it we are saved :” *i. e.*, for the time actually saved (as one may

know in the case of baptized infants), and, subsequently, in a state of actual salvation (not merely of capacity of salvation), unless we fall from it : through it we are anointed by God's Holy Spirit, sealed by Him, and have the first earnest of our future inheritance given to us. God does not set forth Baptism, merely as the introduction into the Christian covenant, and so entitling the baptized person hereafter to Christian privileges ; but as putting him already in possession of them in part, as a pledge of their fuller enjoyment of those which are capable of increase ; *i. e.*, those which the recipient afterwards becomes capable of receiving in fuller abundance. It was but to be expected, that these privileges being thus great, the loss of them should be, in proportion, dreadful ; and that there being, as St. Chrysostom says, no second, third, or fourth Baptism, the loss should be, as a whole, irreparable. Such is the view which all Christian antiquity took of the warnings of St. Paul ; nor does any other meaning appear so probable, as neither have we now such good means of deciding the question, as those who yet spoke St. Paul's language, and lived nearer to his times.

In setting forth this teaching of Holy Scripture, we have, it is well to observe, adhered strictly to the letter of God's word : we have not gone about to set forth any other doctrine than is contained in its plain words : we have only not glossed over, or distorted its language, but have taken God's promises and declarations simply as we found them. And it is useful to contrast with this mode of exposition that adopted by such as fear, unduly to exalt the Sacraments, and do, in fact, abase them to signs only ; and then to ask ourselves, which seems the most faithful exposition of God's word ? Some of these expositions have been already set side by side with that which seemed the more obvious ; and, surely, where God is declaring plain doctrinal truth, this is decisive. For it is not here, as in a prophecy or parable, where God shadows out to us His way in futurity, and His wisdom but half unlifts the veil which it has spread, and docility in accepting doubtful intimations and in pondering them in our hearts, and following them as a light in a

dark place, is the temper of mind which HE would form in us ; yea, where a part of GOD's object is, that they who acknowledge, that of themselves they see not, should see, and they who think they see should be made blind. As in parts of Scripture, the trial of our faith is, whether we will adhere to the letter and omit what under the letter is conveyed ; so, in plain statements, such as these, it is, whether we will accept HIS truth or HIS commands to the very letter. There is a letter, we know, which killeth ; but there is a neglect of the letter, which also killeth, (as in Socinian exposition, or neglect of duty) for it causes men to exclude themselves from the covenant of God.

When then the plain letter of Scripture says, "we are saved by "Baptism," and men say, "we are *not* saved by Baptism," our LORD says, "a man must be born of water and the Spirit," man, that "he need *not*, *cannot* be born of water ;" Scripture, that "we are saved by the washing of regeneration," man, "that we "are *not*, but by regeneration which is *as* a washing:" Scripture, that we are "baptized for the remission of sins," man, that we "are *not*, but to attest that remission ;" Scripture, that "whoso-
"ever hath been baptized into CHRIST, hath put on CHRIST," man, that he hath *not* ; Scripture, "that they have been buried "with HIM by Baptism into death," man, that they have *not* ; Scripture, that "CHRIST cleansed the Church by the washing of "water by the word," man, that HE did *not*, for bare elements *could* have no such virtue ; Scripture, that "we were baptized into "one body," men that we were *not*, but that we were in that body before ; surely they have entered into a most perilous path, which, unless they are checked in pursuing it, must end in the rejection of all Scripture truth, which does not square with their own previous opinions. It did once so end ; and it is a wholesome, but awful, warning, for those who will be warned, that it was out of the school of Calvin, from familiar intercourse with him, and the so-called "Reformed" Church,—that it was out of and through the Reformed Doctrine, that Socinianism took its rise ; that "the chief corrupters of the Polish and Transylvanian "Churches passed through Calvinism or Zuinglianism to their

“heresy¹,” that in Hooker’s words², “the blasphemies of Arians, Samosatensians, Tritheites, Eutychians, and Macedonians, were renewed by them, who, to hatch their heresy, have chosen those churches as fittest nests, where Athanasius’ Creed is not heard : by them, I say, renewed, who, following the course of extreme reformation, were wont, in the pride of their own proceedings, to glory, that, whereas Luther did *but* blow away the roof, and *Zuinglius*³ batter but the walls of popish superstition, the last and hardest work of all, remained ; which was, to raze up the very ground and foundation of popery, that doctrine concerning the deity of CHRIST, which *Satanasius* (for so it pleased those impious forsaken miscreants to speak) hath in this memorable creed explained.” This is an awful warning : and any, who has been condemned to examine the original Socinian writers, (the Polish brethren) cannot fail of being struck with the use which they have made of, and the similarity of their language to, the Expositions of the “Reformed” Church. This, at least, struck me very forcibly, before I was made aware of the historical connection of the two schools. It is a warning also, which these times much need ; and therefore, and to show the danger of such systems of interpretation, I have instituted a parallel between them⁴ ; not as if there could be entire agreement in doctrine, between those, who trusted

¹ Keble, note on Hooker, B. 5. §. 42. §. 13. pp. 239-41. It was upon my mentioning the remarkable coincidence of exposition between the “Reformed” and the Socinians, with regard to Baptism, that he kindly pointed out to me the historical connection which he had traced, and which Hooker hints at.

² L. c.

³ In the epitaph of Socinus, (quoted *ibid.*,) the name of Calvin stands for that of Zuingli, so entirely were they identified :

“Tota jacet Babylon : destruxit tecta Lutherus,
Calvinus muros, sed fundamenta Socinus.”

The boast was a very favourite one, and repeated in different forms ; but the place which Calvin or Zuingli occupy in relation to Luther, is very remarkable ; corresponding indeed to the accusation of Luther by the “Reformed” that he was “bringing back Anti-Christ.”

⁴ See Note P, at the end.

in their Saviour, and those who rejected him, but only that *thus far*—in the rejection of the plain teaching of Scripture on the doctrine of the Sacraments, and the mode and method and principles of that rejection,—they did even verbally coincide. I do it solely because I am convinced that it is of much moment to the Church of CHRIST in this land, that we should look more heedfully whither we are going. No comparison is intended between the two schools, beyond the point for which they are compared. In the very context, wherein the passages are found, the writers will frequently part asunder as widely as possible : the Reformed School, speaking warmly of the blessings of the death of Christ, and of our unutterable union with Him ; the Socinian,—as their school is wont. Yet on this very account the comparison is the more important ; for if the deadly heresy of Socinus had sprung out of a dead and lifeless school, this had been the less to be wondered at, and had had far less solemnity of warning : but now to see it, starting out of the Reformed School, almost at its very birth, and amid its first freshness and life ; this is indeed awful, and speaks most truly as to the delicacy, as well as the preciousness, of the treasure committed to our keeping by God ; how rigorously he “requires of our hands” any tampering with it ; that amazing as this His gift is, yet He is not careful to retain it in our knowledge or our use, when man in any way neglects or abuses it : that He is more jealous of His own honour in vindicating presently all misemployment or defilement of this inestimable gift, than in preventing it from being, as seems to us, altogether lost. *Why* God has made His revealed truth so frail and so tender, so easy to be lost, so difficult to be regained, we can of course but in a very little measure guess ; and if we involuntarily guess, must needs confess that we assuredly guess much amiss ; but it is so different from what human speculation would have supposed beforehand, yea, so different from what our own pride and self-importance, would persuade us yet that it is ; we again and again so build our hopes on the supposed importance of our Church or nation in God’s designs, or the zeal displayed upon certain enterprises to His honour ; and this, in despite of the history of His dealings in His whole Church, that

it is of the more importance to us to note all such instances of God's rigor. Alexandria, the bulwark of the faith in the Holy Trinity, and North Africa, of the unmeritedness of God's free grace, a desolation! Rome, once characterized for steady practical adherence to sound doctrine, a seat of Anti-Christ! Geneva, once proposed as the model for all reformed Churches, and of influence well-nigh unbounded, and yet immediately the parent of Socinianism, and now a prey to the heresy which came forth, but was for the time ejected, also from its bosom! Let us "not be high-minded, but fear." Especially let us beware of that straining of the letter of Holy Scripture in conformity with preconceived notions, and the requisitions of human reason, wherein the school of Calvin most fatally set the example to that of Socinus.

Neither the above, nor any other views of Christian truth, ought, of course, to be hastily adopted; nor need it be concealed that they would make a great change in much of our more earnest preaching, in the early education of our children, and so of the children of our country, and in our calls to the unconverted, or, (as they were better called,) backsliding or apostate Christians. There will, namely, when we are duly impressed with the value of this Holy Sacrament, be far more earnest care to preserve this seal of faith unbroken: men cannot go on with this apparent recklessness, which is intolerable, when they think that childhood has only been dedicated to God, not hallowed by Him, but which becomes an hundredfold more intolerable, when we look on them as actually "children of God, members of CHRIST, inheritors of "Heaven," and when we acknowledge that if we allow them again to become "children of the devil," we have no covenanted means of restoring the bond broken through our negligence, no mode of wholly renewing them again. How must the Bishop, to whom St. John committed a young man, and who, after Baptism, had neglected him, have shrunk when he understood the words, "Restore the deposit, which I and the Saviour "have committed to you, whereof the Church, over which "thou presidest, was witness!"—how must he have trembled to say, "He is dead, dead to God!" But now it will not be

St. John, but our Judge from whom we must hear the words, "An excellent keeper truly have I left thee of thy brother's soul!" We shall see how precarious a thing it is to look for "conversion" in riper years, (a thing which God has not promised,) if we neglect His appointed means of training up in their youth, "the members of His SON, the heirs of His kingdom." Our ministerial care must be, I will not say exclusively, but still very mainly directed to these "little ones:" and while we neglect not to build up older Christians, and take every opportunity of recalling a wanderer to CHRIST's fold, "if, peradventure GOD may yet give him repentance," our chief duty, delegated to us by the GREAT SHEPHERD, is His twice-repeated commission to "feed His lambs." Our own Church has very carefully directed our attention to them: our sermons, she supposes,¹ shall be such as shall interest and instruct them, long before their confirmation: their elementary instruction, she supposes² will be interesting and edifying to the adult portion of the congregation, when assembled for worship on the Lord's day: for it is out of their mouths, and such as them, that "God hath perfected praise;" and so, assuredly, it would be; and our sermons, if addressed in part to these "babes in CHRIST," might most healthfully recall us to the memory of our own childhood; the remembrance of childhood's comparative innocence in the recentness of its Baptismal purity, augments, probably, the repentance of most of us, that we have not "led all the rest of our lives according to that beginning;" it is a tie, which God has often still wound round the heart of the apparently obdurate³, whereby He has drawn him back to Himself, when every other band was burst, and more direct appeals have only hardened. This, however, is not the question: it is, whether from false views of Baptism, and, consequently, a faithless doubt as to

¹ "And that he may know these things the better, ye shall call upon him to hear sermons."—Baptismal Service.

² See "Directions after the Catechism."

³ It is certainly true to human nature, that in a popular tale, the aged sinner, after many years of crime, is represented as first softened into penitential tears, at the unwonted sight of childhood's prayer.

the capacities of very little children, and God's power and will to sanctify them, we have not kept them from CHRIST's "green pastures," and His "waters of comfort:" whether we have not left them to the wilfulness of their old nature, as if it were this which were "natural" to them, and have neglected to cultivate the new man in them, "which, after God, is created in "righteousness and true holiness;" whether we have not left them to stray from CHRIST's fold, as if this were inevitable, and then complained of their unwillingness to be confined within it. The whole education, indeed, of children, is an act of faith and humility: faith, to believe that the seed we see not is already sown by God; that amid all their very childishness, the principle of immortal life is implanted in them; that, before they can express themselves in words, or can understand ours, or we can tell them of God, every little act of submission, and so every little conquest of self, is a fruit of God's HOLY SPIRIT, who sealed them in Baptism; that the seed so sown requires but our diligent watering, and God will even now give the increase and the promise of the future harvest; that they are already, in deed as well as in name, Christians:—it requires humility as well as faith to believe that the doctrines which we receive, but of which we understand so little, can be, and are received as readily, and in its measure as efficaciously, in the heart of a child; that their evil tempers yield as, yea, or more readily, through prayer, and they become as or more easily victorious in their little trials than we; that there is not the wide difference between us, which our pride of intellect would imagine; that we are in different stages only of the same course—that they are already carrying on the same warfare with the same enemies, and (not having been so often foiled, not having as yet slighted the voice of God's HOLY SPIRIT, and their Baptismal grace still fresh,) in their degree, more successfully than we: that they have need of, and can use, all the same means of Grace (save ONE), and look with a simpler, more vivid faith, to the same hope of Glory. This, and much more, which those who have tried to educate children Christianly, now know by sight, was at first to them an act of faith: it remains after a time, still, in a degree, an act of

faith, for our pride would still make unreal distinctions ; and when we have in some measure realized it, we then begin to see how much more is true, of God's grace in these little ones, than we had imagined.

“ The whole of the bringing up of children,” says Bishop Jewel¹, “ standeth in the knowledge and in the feare of God : that
 “ they may know God, and walke before Him in reverence and
 “ in feare, and serve Him in holinesse, all the daies of their life.
 “ The Jewes are a miserable people, that live in error ; they die
 “ in their own blood : yet have they so much understanding, that
 “ they bring up their children in the knowledge of God, and that
 “ knowledge they teach out of the word of God. They remem-
 “ ber what charge God gave them : ‘ Thou shalt teach them thy
 “ ‘ sons, and thy sons’ sons.’ Therefore, a father must teach his
 “ child what God is. That He is our Father, that He hath made
 “ us, and doth feed us, and giveth us all things needfull, both
 “ for body and soule. That He is our LORD, and therefore we
 “ must serve Him, and obey Him, and do nothing whereby He
 “ may be displeased. That He is our Judge, and shall come
 “ to judge the quick and the dead ; and that all men shall come
 “ before Him, to receive according as they have done in the
 “ flesh. He *must put his child in mind of his Baptisme, and*
 “ *teach him that it is a covenant of God’s mercy to us, of our*
 “ *duty to God: that it is a mystery of our salvation, that our*
 “ *soule is so washed with the blood of Christ, as the water of*
 “ *Baptisme washeth our body.* Let us looke upon our children
 “ as upon the great blessings of God. They are the LORD’s
 “ vessels, ordained to honour ; let us *keepe them cleane.* They
 “ are CHRIST’s lambs, and sheepe of his flock ; let us lead them
 “ forth into wholesome pasture. They are the seed-plot of
 “ heaven ; let us water them, that God may give the increase.
 “ Their angels behold the face of God ; let us not offend them.
 “ They are the temples and tabernacles of the HOLY GHOST ; let
 “ us not suffer the foule Spirit to possesse them, and dwell within
 “ them. God saith, ‘ your children are my children.’ They are

¹ Treatise on the Sacraments, p. 281, 282.

“ the sons of God. They are borne anew, and are well shapen
“ in beautifull proportion ; make them not monsters. He is a
“ monster, whosoever knoweth not God. By you they are
“ borne into the world ; bee carefull also that by your meanes
“ they may bee begotten unto God. You are carefull to traine
“ them in nurture, and comely behaviour of the body ; seeke also
“ to fashion their mind unto godlinesse. You have brought them
“ to the fountaine of Baptisme, to receive the marke of CHRIST ;
“ bring them up in knowledge, and watch over them, that they
“ be not lost. So shall they be confirmed, and will keepe the pro-
“ mise they have made, and will grow unto perfect age in CHRIST.”

When children shall thus be brought up, not with occasional reference to religion (as it is called), or with occasional religious instruction, but “ setting God always before them ;” judging of all their actions with reference to God’s law ; looking at them as little ones, indeed, but still as members of CHRIST, and so imparting to them the privileges of His members ; disciplining their wills in the same way, according to their proportion, as we should discipline our own ; placing before them no motives but those upon which, as Christians, we would act ourselves ; taking no standard of little or great, right or wrong,—(not custom, nor nature, nor affection, nor ease,)—but only God’s law ; regarding them, in fact, as miniatures, or rather as the first outline of the full-grown Christian, which, by God’s blessing, shall acquire, day by day, fresh depth and breadth and consistency : then may we, indeed, hope that “ our sons may be as plants, grown
“ up in their youth ; our daughters as corner-stones, polished like
“ a temple :” then may our country be once more “ the glory of
“ lands,” a chosen instrument of extending our REDEEMER’S kingdom in others, because it will have come “ with power” in our own : then may we take the blessing of the Psalmist, “ Happy
“ is that people that is in such a case, yea, blessed is the people
“ that hath the LORD for their God.” Such also, we may see, has been the method of God, for the most part, in extending His Church hitherto, since its first planting. He has used, namely, the instrumentality of Christian nations, even more than that of individual Christians, however eminent. It is

by nourishing up and multiplying sons and daughters of our common mother, far more than by the adoption of children not her own into the family of CHRIST, that His kingdom has been enlarged; and secondarily, by the contact of Christian nations, the leaven working in them has spread beyond their bounds. The means are evidently prepared for rendering colonization a far more effective means than ever before of extending in either way CHRIST's kingdom: but before we think of so extending it, the leaven must have worked thoroughly through our own mass; and for this, and that we may not rather be the source of a moral infection, we must train up our children in their baptismal privileges, in the full confidence that the "promise, which God has made, He for His part will most surely keep and perform." Much of the responsibility rests with us, the clergy. It is ours to press upon the parents in our several congregations to educate their children as Christians. It is ours to tell them what Christian education is; to remind them of the promise of Him who cannot lie, and the might of His arm, which is not shortened. It is ours to tell them, in detail, the errors of prevailing practice, and what on our authority they will believe, the early capacity of every child to understand its faults to be sins, to repent of them, to pray for God's might to conquer them, to conquer them in that might, and to be thankful. It is ours, more especially, to habituate ourselves to look upon every child,—not only as what it may be, weak, ignorant, foolish, but also as what it is in privilege and in anticipation,—a co-heir with CHRIST, as a member of Him. So will that "great reverence," which even a heathen saw to be due to a child, be, oh! how increased! and by uniformly treating the lambs of our flock as already Christians, bestowing proportionate labour and pains upon them, never treating them but as the temples of the HOLY GHOST, we shall inspire into their parents a portion of the awe, which we feel for those whose "angels behold our FATHER's face." So shall our daily prayer be at the last accomplished—"Thy kingdom come!" The Christian minister would then have less occasion to address apostatizing Christians, and his office might nearly be confined to ex-

hortations to watchfulness and growth. Yet even now, our addresses to these unhappy persons would, I doubt not, be more affectionate, more solemn, and more effective, because more true, if we spoke to them as they are, erring, or, it may be, even deserting Christians, but still with CHRIST's mark upon them, still as sheep of His fold, not now for the first time to enter in, or to "come to CHRIST," but to return,—with much sorrow, labour, trouble, and distress of mind,—but still to return to Him into Whose fold they had been brought, Whose sheep they are,—to return to Him the Shepherd and Bishop of their souls; to return to Him, before Whom they must come, as their Judge. And if they should most lamentably refuse our warning, still our own increased earnestness in warning them of the difficulty of the way which they have now to tread, may, by God's grace, deter others, and show them the fearfulness as well as the shame of "returning," after they have been washed, "to their wallowing in the mire."

But, as before said, the effect of our preaching, as it does not depend upon ourselves, so neither may it be our test of its soundness; and that, simply, because we can at the best know but a very small portion of its real effects or defects. Our concern is, whether it be according to God's word. And it behoves us much to ascertain, by patient, teachable study of that word with prayer, whether it be right to make the way of repentance so easy to those who, after Baptism, have turned away from God: whether we have any right at once to appropriate to them the gracious words with which our SAVIOUR invited those who had never known Him, and so had never forsaken Him, and with which, through His Church, He still invites His true disciples to the participation of His own most blessed Body and Blood—"Come unto Me, ye that labour and are heavy-laden;" whether, having no fresh "Baptism for the remission of sins" to offer, no means of "renewing them to repentance," we have any right to apply to them the words which the Apostles used in inviting men for the first time into the ark of CHRIST; whether we are not thereby making broad the narrow way of life, and preaching "Peace, Peace," where, in

this way at least, "there is no Peace;" while those of us, who dwell on the necessity of universal conversion, and imply, by their preaching, a disbelief in the doctrine of baptismal regeneration, are many times "making the heart of the righteous sad, whom "God hath not made sad."

These and the like questions are the more difficult to answer dispassionately, because they are opposed to much of our modern systems. May God enable us so to see, and preach, and realize the truth, as may save ourselves and those who hear us! I will add but the closing words of Melancthon, who also held the old doctrine of Baptism:—"Let us all consider these statements of "Baptism piously and diligently, that we also, who are older, "may console ourselves with that covenant, as I have said. But "chiefly, let youth beware, lest they squander the gifts of Baptism, and lose that great glory, which CHRIST sets forth of "infants in the Church. 'It is not the will of the FATHER that one "of these little ones should perish.' What greater glory can be "thought of, than what he affirms, that these certainly please "God, and are cared for by Him. And let parents, in this "faith as to Baptism, call upon God for infants, and recommend "them to God; and as soon as ever they can be taught, accustom "them themselves to call upon God and His SON, and gradually "impart to them the sum of the Gospel. *Lastly, since children "are a great part of the Church,* let parents and teachers know "that no slight treasure is committed to them. Wherefore, let "them use faithfulness and diligence in teaching and guiding "youth."

OXFORD, THE END.

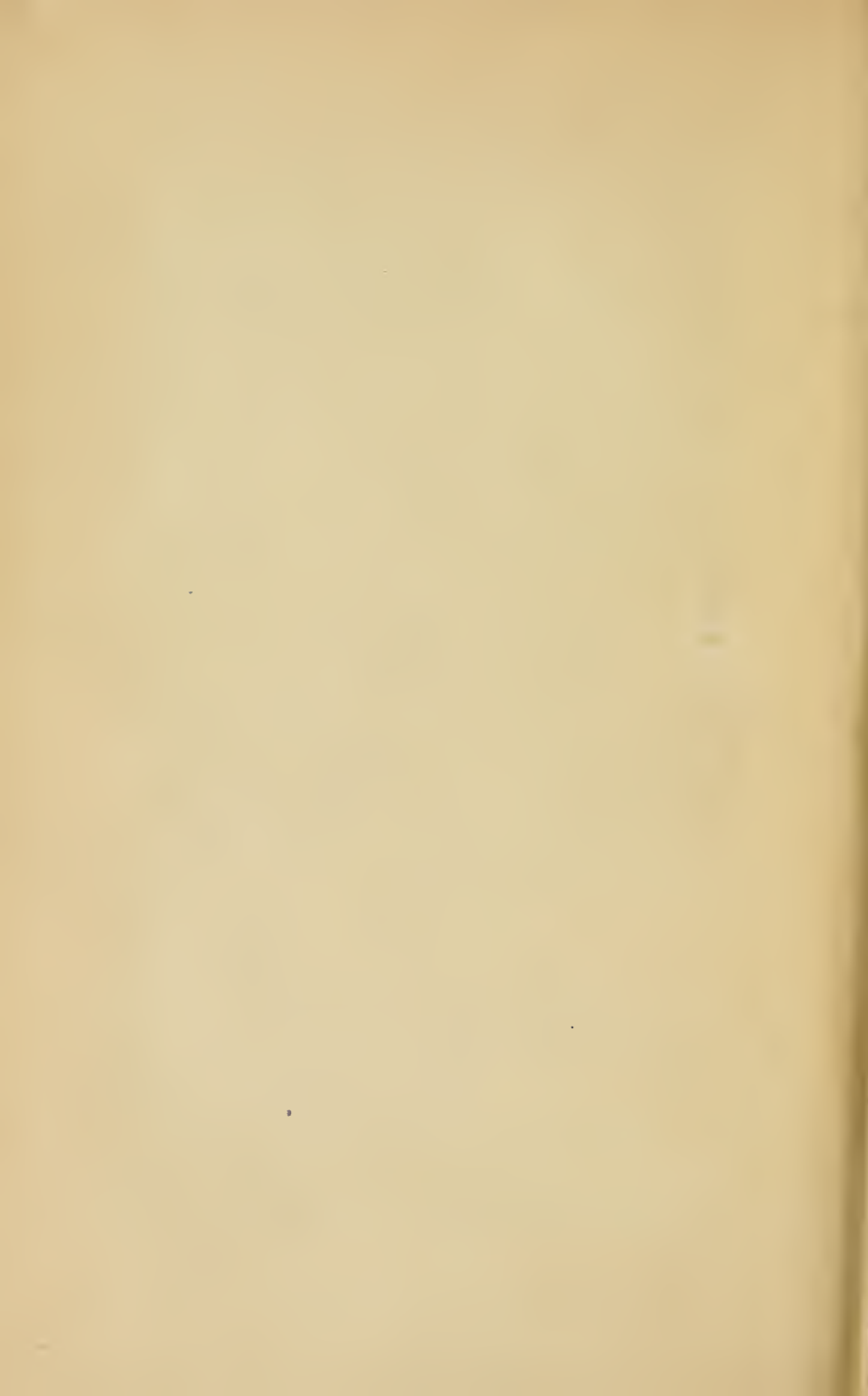
Feast of St. Luke.

(ADDITIONAL NOTES IN THE NEXT NO.)

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